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The power of the Spirit

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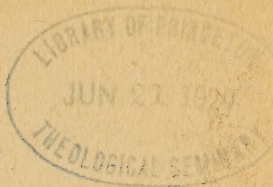
THE POWER OF THE SPIRIT

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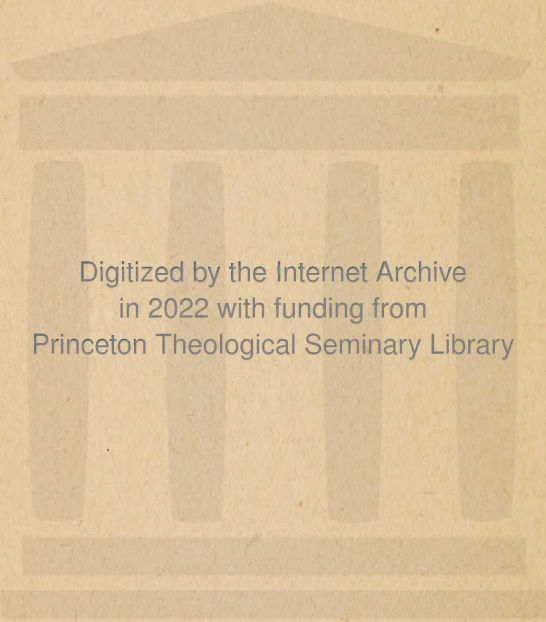


THE
POWER OF THE SPIRIT
THE NEED OF THE CHURCH

BY
✓
REV. F. STUART GARDINER, M.A.

NEW YORK
CHARLES SCRIBNER'S SONS
1920

TO THE
MEMBERS OF THE TWO CONGREGATIONS
IN
COLERAINE AND KINGSTOWN
WHOM IT HAS BEEN MY PRIVILEGE TO SERVE
IN THE MINISTRY OF OUR LORD AND
SAVIOUR JESUS CHRIST



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PREFACE

THE subject discussed in these studies is one which the Church of Christ, by the solemn events of Providence, and by the tremendous problems by which she is faced, is to-day being summoned by God seriously to consider. The truths contained in them are not so much theoretical, as urgently practical. The Church is up against a task too great for her. And she knows it, and is conscious of her weakness. Here is set forth the source of that invincible Power she needs for the accomplishment of her mission. God is calling her to a united endeavour "to get at" this Power, the Power of the Holy Spirit, and to use it on behalf of the coming of His Kingdom.

The work of the Holy Spirit is God's en-

Preface

deavour to enter into fuller and closer union with Man for his spiritual regeneration and renewal.

The Scriptures are a partial record of Man's experience as God has worked out His gracious purpose in him. The life of each saint is another page in that sacred Book.

But not till the people of God, made perfect in holiness, are gathered together in the Heavenly City, shall the story be complete.

This book is a humble attempt to outline how God works out His plan, in Man, and how men may co-operate with God in the fulfilment of His purpose.

N.B.—It is suggested that the Scripture references prefixed to each chapter should be carefully studied.

F. STUART GARDINER.

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“To understand what is meant by the Spirit
is to understand the New Testament, and the
Christian Church.”

Principal DENNEY.

I

THE HOLY SPIRIT IN NATURE
AND IN MAN

"The secret of the world was mine,
I knew. I felt . . .
. . . What God is, and what we are,
What Life is, how God tastes an infinite joy
In infinite ways, our everlasting bliss,
From whom all being emanates, all power
Proceeds: in whom is life for evermore,
Yet whom existence in its lowest form
Includes; . . . and all lead up higher,
All shape out dimly the superior race,
The heirs of hopes too fair to turn out false,
And Man appears at last."

BROWNING'S "PARACELSUS."

I

THE HOLY SPIRIT IN NATURE AND IN MAN¹

PROFESSOR TYNDALL, in his famous address as President of the British Association in 1874, quoted with approval the saying of Lucretius, "The mechanical shock of the atoms is the all-sufficient cause of all things," and that of Giordano Bruno, "Matter the universal Mother who brings forth all things as the fruit of her own womb." Then he made the following declaration, "By an intellectual necessity I cross the boundary of the experimental evidence, and discover in that matter, which we, in our ignorance

¹ SCRIPTURE REFERENCES.—Gen. i. 1-2, vi. 1-3, xli. 38; Ex. xxviii. 3, xxxi. 1-4; Num. xi. 25; Deut. xxxiv. 9; Judg. iii. 10, vi. 34, xi. 29, xiii. 25, xiv. 6, 19; 1 Sam. x. 5-6, 10, xi. 6, xvi. 14; 1 Kings xxii. 23; 2 Chron. xv. 1-2; Neh. ix. 20, 30; Job xxvii. 3, xxxii. 8, xxxiii. 4; Ps. li. 10-11, civ. 29-30, cxxxix. 7; Isa. xi. 1-3, xxxii. 15, lxi. 1-3, lxiii. 10-11; Ezek. xxxvi. 27, xxxvii. 1-14; Joel ii. 28-32.

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of its latent powers, and notwithstanding our professed reverence for the Creator, have hitherto covered with opprobrium, the promise and potency of all essential life." It is true that later in the same address he admitted that the views of Lucretius, Bruno, Darwin, and Spencer might be wrong, or might require modification. And in this he was certainly correct. For as men continued to reflect on the great problem of the origin of all things, it became increasingly clear that the materialism of Tyndall did not cover all the phenomena. A striking indication of the recoil which had taken place is that in 1898, twenty-four years later, Sir William Crookes, the President for that year, referring to the dictum, did not hesitate to say, "I should prefer to reverse the apophthegm, and to say that in life I see the promise and potency of all forms of matter." To-day there is no more authoritative voice in philosophy than M. Bergson. And in such a book as *Creative Evolution*, God is conceived of as pure creative activity. He is unceasing life,

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active freedom. Spirit is regarded as an emanation from God. He believes that there is a spiritual force behind evolution, something in the Universe which science cannot weigh, measure, or calculate, and that if Nature is one, its unity rests on a spiritual element. Such leaders of Science, Philosophy, and Psychology as Ward, Eucken, Bosanquet, M'Dougall, Lloyd Morgan, and William James are agreed that mind has not emerged from a merely physical and mechanical soil. In fact Haeckel, in his *Riddle of the Universe*, is now about the sole remaining representative of a thorough-going materialism. And he is regarded as out of date. We are indeed compelled by the latest investigations of modern biology, physiology, and psychology to grant consciousness a self-subsistence of its own. Such a life, though connected with the body, is a reality, and the consciousness of possessing it will convince a man that though he knows not how, the life of the soul has had a heavenly origin, and wends its way towards its heavenly home. The

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general trend, therefore, of the latest scientific and philosophic thought is to teach us that we are living in a spiritual world in the midst of the present world : that that spiritual world has in the first place to be known, and that this knowledge has then to be turned into an experience of the soul.

I. THE SPIRIT OF GOD IN RELATION TO THE UNIVERSE.

Man is confronted by the material Universe, and is for ever trying to understand it. That we, with our minds, can in some measure apprehend it, is an evidence that it originates in a Mind akin to our own. The Universe is no chaotic flux. It is an orderly system of things. Atoms combine in mathematical proportion. It is a coherent Universe in which each element combines and harmonizes with the rest. And all the links binding the various elements together are obviously spiritual. Moreover, the Universe is one. The same chemical elements, obeying the same laws,

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are found in the stars as in this world. All proceeds from one Mind, from one Spirit. Now what is the relation of this Spirit to the Universe He has brought into being? Pantheism teaches us that all Nature is God. This makes Him a part of Nature, and thus, in its ultimate effect, Pantheism is not distinguished from Materialism. Deism speaks of a distant God, who transcends Nature, and is wholly separate from it: who, having once started the vast machine, leaves it to its own working, and does not any longer interfere. The truth lies in a combination of these two theories. God is at once in Nature, and above Nature. We may find an analogy in the relation between our own spirit and body. Our spirit is in our body, and yet it transcends it. It controls and directs it. Akin to this is the relation between the Eternal Spirit and the Universe He has brought into being.

God's Immanence in Nature is Progressive.—He dwells in it by His Spirit. He is in all Nature. He is in tree and flower, and every living thing. For all live in Him and by

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Him. By Him the life of the world is evolved on an ever-ascending scale. But it is only when man is reached, with his reason and his conscience, that God by His Spirit becomes in a high degree immanent in Nature. For we must never forget that man is a part of Nature. Man has a moral and spiritual nature, because God by His Spirit is in man. And the evolution of the spiritual nature of man is the result of the indwelling and working in him of the Holy Spirit of God. Through man's conscience and moral nature the Spirit of God, for the first time, finds a voice which can bear witness to Him, and through these God can reveal Himself. The spiritual element everywhere is one. It means that God's Spirit is there. It is true that in its beginnings (for conscience has a natural history of its own) the voice of God can only faintly and imperfectly express itself. But implicitly and potentially the Spirit of God is there from the beginning in its fulness, and attains gradually a freer development and power; till we come to the voice of

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God speaking clearly in the conscience of the Saint, and the Spirit of God controlling the spirit of man. Thus gradually has God prepared for Himself a home, a shrine in the soul of man.

2. THE SPIRIT OF GOD IN MAN.

The Spirit of God is immanent in every man, as He is also in all Nature. Every normal man is possessed of a reasonable and moral nature, however undeveloped, to which the Spirit can appeal, and in which He works. And the brooding Spirit of God is ever striving in love with man, and seeking a closer union with him, and a fuller dwelling within him. Many a man is not conscious that the Spirit of God is at work in his soul, and yet He is there. We have all been witnessing in connection with the present war, with a kind of awe, the most magnificent and splendid of the Christian virtues, such as utter unselfishness, self-sacrifice, courage, and devotion to duty shown by men who are not consciously-

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religious. Yet who can doubt that the Spirit of God is in their souls, and that it is He who has thus inspired them? He is using them as He used Cyrus of old to do great things for His Kingdom, and He is saying to them what He said to him, "I have surnamed thee, though thou hast not known Me: I girded thee, though thou hast not known Me." But may we not say that God does not fully guide and control a man, until he yields himself to His holy dominance? In every race of man, and in all the religions of the world, we see the movement, and the inspiration of the Holy Spirit of God. In all races, and in all ages, man has sought after God, inspired thereto by upward surgings of the Spirit of God within. However dim these gropings after God, as expressed in the other religions of the world, there is some truth in them all, and some element of the Divine. And as God hateth nothing that He hath made, so we may be sure God looks with compassion and love on these gropings after Him, hampered and distorted as

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they are, through the weight of indwelling sin.

This Immanent Spirit is specially seen in Israel.—It is the true glory of Israel that in her the Spirit of God found the most congenial sphere for His operations. There He was able to develop His gifts for the good of mankind more fully. In Israel we see a moral and spiritual development such as we see in no other nation, and an ever-deepening consciousness of God, and understanding of His Will. And Israel realized that all that was best and noblest in her was due to Him, and so ascribed to Him the skill given to the artificers who conceived the building and ornamentation of the Tabernacle, the wisdom of their judges, the herculean feats of Samson, the martial prowess of their military leaders, the ruling capacities of their kings, as well as the inspiration of the prophets. All this is fitted to remind us that the spring and inspiration of every noble achievement in literature, in science, in art, is the Spirit of God working in the spirit of man. The poets, the discoverers, the great artists are

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all, even when not conscious of it, God-inspired men. Thus more and more the Spirit of God dwelt and wrought in Israel, until at last, "in the fulness of time," one was found, a pure virgin, worthy to receive "that holy thing" fashioned by the Spirit of God, and God became incarnate in Man, and a Man became truly the Son of God. Here God's immanence in Man found its culmination. Here was One fully indwelt by the Spirit of God.

3. THE EARLIER MANIFESTATIONS OF THE SPIRIT

It is noticeable that in Israel, in the earlier part of the history, notions are expressed regarding the working of the Spirit of God which are crude. Nothing, for instance, can be more entirely unethical than the exploits of Samson, yet we are told that "the Spirit of God came upon him," when he accomplished them. Again, we are informed that "an evil spirit from the Lord" came upon Saul, and that God sent "a

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lying spirit" into the prophets, who prophesied falsely. And, generally speaking, it is worthy of remark that in the Old Testament it is the *abnormal* which is ascribed to the Spirit of God, as seen in trances, in visions, in religious excitement or ecstasy, and, of course, in the inspiration of the prophets. When Saul met some of them, we are told "the Spirit of God came upon him" also, and he went on and prophesied, until he came to Naioth in Ramah, and he stripped off his clothes, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they say, "Is Saul also among the prophets?" Whatever was the nature of this religious frenzy, there was little that was moral or spiritual about it, as is clear from his subsequent conduct and career. And the remarkable thing is that seldom is the Spirit of God, in the Old Testament, referred to as the source of moral purity and excellence. Only in such exceptional utterances as the Psalmist's do we find it, as when he prays, "Take not Thy Holy

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Spirit away from me," or when the prophet prays, "Thy Spirit is good, lead me into the land of uprightness." There is, on the whole, a marked reserve in the gift and operation of the Spirit of God in the Old Dispensation. It had to do with the abnormal, rather than with the moral, and was the special gift bestowed on such persons as the prophets. But the greatest minds among them, such as Joel, looked forward to a time when the gift of the Spirit would not be the special reserve of the few, but the common heritage of all. "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh : and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions, and it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

It is not, therefore, surprising that in the New Testament, after Pentecost, there should be also traces of the abnormal in the effects of the Spirit's working, as seen, for instance, in the speaking with tongues,

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and the temporary ministry of the New Testament prophets. These charismatic gifts were apt to lead to disorder and confusion in the first Christian assemblies, and Paul had to give some stringent regulations intended to keep these manifestations within bounds, so that all things might be done "decently and in order." And the Apostle, though he claims that he spoke with tongues more than they all, yet adds emphatically, "In Church, I would rather say five words with my own mind for the instruction of the people than ten thousand words in a tongue." He saw the perils connected with these and all scenes of religious excitement, and he taught that all the gifts of the Spirit were to be valued in proportion as they could be used for the edification of the Church. It was this Apostle's great contribution to our understanding of the work of the Spirit that he showed that His main work had to do, not with the abnormal, but with the moral and spiritual, that His presence and power were no longer to be reserved for the exceptional illumination of a few inspired

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men, but were the common heritage of the whole Christian Church, the common possession of every believing man and woman : and that the Spirit was given to aid us in the ordinary life and duty of each day, and to produce in all His people those “fruits of the Spirit” by which they should be able in all things to adorn their Christian profession.

II

THE HOLY SPIRIT IN THE BLESSED TRINITY

“Though infinitely mysterious, the revelation of the one God as Father, Son, and Holy Spirit fulfils the profoundest, the richest, and the noblest conception of the Divine Life.”—DR. DALE.

II

THE HOLY SPIRIT IN THE BLESSED TRINITY¹

MR. H. G. WELLS, in his book, *God, the Invisible King*, has given us the very latest religion, and he writes with all the earnestness and passion of one who for himself has found God. His is so interesting a figure in the intellectual life of to-day, and his books have given so much instruction and delight to many, that one hesitates to say anything derogatory about what has meant so much to him, although he does not spare the deepest and tenderest convictions of

¹ SCRIPTURE REFERENCES.—Matt. vii. 22-23, xii. 31, xiii. 30, 41, xvi. 27, xxv. 31-33, xxviii. 19-20; Luke i. 35, xii. 8-9; John i. 1-18, iii. 16, iv. 24, v. 16-18, x. 14-15, 30-38, xi. 27, xv. 26; xvi. 13-14, xvii. 2-5, 24, xx. 28; Acts xiii. 2; Rom. i. 3-4; 1 Cor. ii. 8-11, vi. 19, viii. 6, xii. 11, xv. 24-27, xvi. 22-23; 2 Cor. iii. 3, iv. 3-6; v. 10, xiii. 14; Eph. ii. 21; Phil. ii. 6-11; Col. i. 15-17; Tit. ii. 13; Heb. i. 1-5, ii. 5-10.

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Christians, but lashes them with needless scorn. On many pages, it is evident that his conception of Christianity is very partial, and that he criticizes what he has failed to understand. His own theory appears to be that the ultimate of existence is a Veiled Being which seems to know nothing of life or death or good or ill. Of that Being, whether it is simple, or complex, or divine, we know nothing. The new religion does not pretend that the God of its life is that Being, or that He has any relation of control or association with that Being ; yet coming out of this Veiled Being, proceeding out of it in a manner altogether inconceivable, is another lesser Being, an impulse thrusting through matter, and clothing itself in continually material forms, the maker of our world, Life, the Will to be. And it is this second Being, the God within us, the God of our Life, our Comrade God, whom Mr. Wells worships, and to whom he prays. About this Being he writes much which is wholly admirable, and with which every Christian will agree.

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But the fact seems to be that the God whom he thinks he has discovered is in reality none other than God the Holy Spirit, the God within us, our Comrade God, and that the truth concerning Him has been long ago much more fully and felicitously set forth in the pages of the New Testament than by Mr. Wells.

When we try to make clear to ourselves what is meant by the Holy Spirit, we are at once led up into a transcendental realm. We are face to face with the profound mysteries concerning the Being and Nature of God. And when we meditate on these things, we must do so in the profoundest humility, acknowledging that we have no plummet wherewith to sound these depths. In the Revelation given to us we must be conscious that the words used are but symbols and hints, and that the Divine Reality, that abyss of Ineffable Light and Love, must be something infinitely greater than we are able to imagine or conceive.

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I. HOW THE DOCTRINE OF THE TRINITY WAS ARRIVED AT.

The doctrine of the Trinity was arrived at by the Church, not by the way of philosophical speculation on the nature and being of God, but by the way of *spiritual experience*. The revelation which God has given us of Himself has been a progressive one. Before Christ, He was first of all made known to men as the God of Israel, and then as the one God of the whole world. "Hear, O Israel, Jehovah our God is one Lord." No internal distinctions are attributed to Him. There is no teaching of a Trinity in the Old Testament, though there may be dim foreshadowings of this. In Christ there was given a new and richer manifestation of God. He appeared as a man, leading a man's life. But He claimed to stand in a unique relationship to God. And the disciples felt that there was that in Him which vindicated His claim. And so the Church of the New Testament worshipped Christ, prayed to Christ, and gave Him

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Divine honours. Ananias described Paul as having authority from the High Priests to put any one in chains "who invokes Thy Name." Yet the God who sent Ananias to Paul is still "the God and Father of our Lord Jesus Christ," the first abiding object of worship, and Christ was exalted and honoured with Him. The Church viewed the Risen and Ascended Christ, in whom they believed, as exalted to the right hand of God, and as having entered into the life and power of God, because they felt that His rightful place was there. One can see the beginnings of this conviction, for instance, in the mind of the Apostle Peter, when, in the presence of a sublime manifestation of power, he exclaimed, "Depart from me, for I am a sinful man, O Lord." He felt that He who was with him in the boat belonged to a different order or category from himself. He realized that Jesus was not as other sinful men. Thus the effect of the life of Christ on earth was to give Him a place as Son beside God the Father, and so to enrich the conception of

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God's Fatherhood by that of Sonship. God was thenceforth thought of as the Father, and Jesus as the Son of the Father. Then after Christ's Ascension came the abiding activity of the Holy Spirit. Christ had foretold this gift, and always in terms indicating Being, as distinct from mere influence, and including a will and a purpose. After Pentecost, the Church realized that the promised Helper had come, and was present with them. The energy of the convincing and renewing Spirit who wrought on the world through them was such that they felt that the results achieved could not be due to any merely human agency, but must be traced to a Divine influence proceeding from a Divine Person. Thus the Divine Spirit came to be adored and worshipped with the Father and the Son. This is the living practical Trinity, the only Trinity known to the primitive Church. And so believers were baptized into "the Name of the Father, the Son, and the Holy Ghost." Three are mentioned, but the Name is One. And the same is seen

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in the benediction—"The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all."

2. HOW TO CONCEIVE OF THE TRINITY.

As the Church began to reflect on these wonderful facts of experience, it was inevitable that the question should be raised, "If there be but one God, how are we to think of Him as also three—the Father, the Son, and the Holy Spirit?" And so it has endeavoured, not always wisely, to set forth a doctrine which would in some measure correspond to the facts of experience. It is much to be feared, however, that the popular conception of the Trinity is little short of a belief in three Gods. If sacred art only be taken as any indication, how often have we seen in the great continental galleries representations of God the Father as an old and venerable man, with a long, white beard, seated on a throne, while beside Him stands or sits the Son, the Holy

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Spirit being rather vaguely indicated by a Dove hovering over the heads of both, or else completely displaced by the figure of the Mother of our Lord, benignant and tender, interceding with her sterner Son? All this is shockingly crude, so far as religious truth is concerned. And if such ideas are present in the mind, it is impossible to deny that such thinking is open to the charge of believing in three Gods. But we must never forget that the doctrine of the Trinity is an endeavour to affirm the Unity of God. And we must so conceive of the Trinity in Unity as jealously to safeguard this sacred truth. It is almost incredible to us that the great Schism which took place in the eleventh century between the Western or Roman Church and the Eastern or Greek Church was over the question whether the Holy Spirit proceeded from the Son as well as from the Father. The Western Church affirmed, the Eastern Church denied this. To us in these days, subtle metaphysical distinctions suggested by such phrases as "eternal generation," "the procession of

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the Spirit from the Father and the Son," have hardly any meaning. There must surely be some possibility of setting forth the Nature of God, in so far as He has revealed Himself to us, in such a way that the plain man, who is not a professional theologian, can understand it. The doctrine of the Trinity is often stated in such a way as to confuse the mind and confound the reason.

We only mystify ourselves by using, in this connection, the word "Person." Our modern English word has certainly come to mean a separate individual. Now it is nonsense to say that there is one God and then to say that in the One God there are three Persons in the sense in which we ordinarily use that word. If there are three separate individualities, with three separate wills, and three separate centres of consciousness, then there are three Gods. But we know that there is but One living and true God. God is not Three in the same sense in which He is One. Therefore it is better for us to drop altogether, in this

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connection, the use of the word Person. It only confuses us.

3. DISTINCTIONS IN THE GODHEAD.

In Nature we see life becoming more and more wonderful in its ascent. At first it is simple in its being, but gradually becomes more complex, until we reach the marvel of man's nature. In him there is a trinity of a kind, for we speak of him as having body, soul, and spirit. And yet this trinity is a unity. Should it surprise us, then, to know that in the Infinite and Eternal Being, the Source of all Life, there is a still profounder and richer complexity of nature which is made known to us under the names of Father, Son, and Holy Spirit, and yet that this Being is One God? Instead of using the word "persons," let us say that there are distinctions in the Godhead. There is a threefoldness in His Nature. The essence of God is Love. But if so, then, before the world was, before He summoned the Universe into being, and the morning

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stars sang together, the Eternal Love must have had some object for His Love, and He found it within His own Being. There was a mutual outgoing of Love between the Eternal Father and the Eternal Son, and the bond between them was the Eternal Spirit. God is *a* Spirit. And we cannot think of the Holy Spirit of God as in any sense separate from that Spirit. "The Spirit searcheth all things, yea, the deep things of God."

The Names of the Spirit point in the same Direction.—He is called "The Spirit of God," "The Spirit of the Father," "The Spirit of the Son," "The Spirit of Christ," thus indicating the essential unity between them. For we cannot separate between God and His Spirit, or between Christ and His Spirit. Nor is there any attempt to do so in Scripture. As Paul puts it, "Now the Lord (and by the Lord he meant the Lord Jesus) is that Spirit." The Spirit of God is God in His essential nature, as He goes forth to dwell in the Eternal Son, and, through Him, in the sons of men.

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4. A GROUND FOR THESE DISTINCTIONS IN THE BEING OF GOD.

God first manifested Himself as the Creator and Source of all things, the Father of men. Then He manifested Himself as the Redeeming Son, the Saviour. And, finally, He manifested Himself as the indwelling, regenerating, sanctifying Spirit, ever with us. "Closer is He than breathing, and nearer than hands or feet." And because there were these three modes of manifestation, it has been inferred that a ground for them must exist in the Being of God Himself, and that there is a threefoldness in God's essential nature. And this is made known to us in Scripture. In the Fourth Gospel, for instance, Christ asserts His pre-existence. "Before Abraham was, I am," "Glorify thou Me with the glory which I had with thee, before the world was." John tells us, "In the beginning was the Word, and the Word was with God." The Word was the medium of God's Creation. "All things were made by Him." In the

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years of time, the Word became flesh, and tabernacled among men, and they beheld "the glory of the only-begotten of the Father." Now here there is a distinction, God, and God with God. The office of the latter is utterance, forthgoing, action. Thus there is a duality in God. The unique nature and mission of Christ are thus traced to something in the being of God. But Christ and the Holy Spirit are so related, as we shall see, that both must be essentially within or essentially without the Godhead. God lives as the Father, God Original. He lives as God uttered, the Word. God going forth is related to God Original, as your word is to your mind. The third element is the unifying Spirit, the common life of the Father and the Eternal Word. If God creates, He will act as God going forth, and so all things come into being through the Word. If He enters into a race of created beings like ourselves in order to restore them to Himself, He will do so by His Spirit. Yet all such works of Word and Spirit are essentially works of God the Father, and

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neither of them work apart from Him, nor are even to be thought of as separate from Him. They are ever one with Him. This conception of the Trinity avoids separating God into parts. Neither the Son nor the Spirit is a section of the Godhead. No one of the three has attributes that the others do not possess. The Father is Eternal Love. The Son is Eternal Love. The Spirit is Eternal Love.

Such a conception of the Trinity in Unity does not confound the Reason. It suggests a wealth of being in God, a social element in the nature of God, which is more congenial to our thinking than the cold, remote unity suggested by Deism. And it is confirmed by the spiritual experience of the Church, and by the manner in which it fits in with the Grand Economy of Redemption revealed in the Gospel. Without such a threefoldness in God, the redemption of man would have been impossible. But when we conceive of there being such a distinction in the Being of God as has been suggested, we can at least dimly understand

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how the Eternal Father gave His Son for the redemption of the world, how the Word became flesh and dwelt among us, how He bore our sins in His own body on the Tree, and how the Holy Spirit of God goes forth to dwell in man, to regenerate him, to enable him to make his own the redeeming work of the Saviour, so that it shall become effectual for him, and thus restore the broken fellowship between God and man. For God the Holy Spirit is God going forth to dwell in man, and make him once more a son of God.

III

THE HOLY SPIRIT IN OUR LORD
JESUS CHRIST

“The essence of the Christian religion lies in its realization of the truth that the union of the Human and the Divine is possible. It proclaims that God and man may have communion with one another. This fact is not a theory, or a speculation, but an experience that was perpetually exhibited in the soul of the Founder, and to which we are asked perpetually to look, and which can happen in the depth of every soul. This has to be believed before any great change can come over mankind or over the affairs of this world. Mankind must perforce realize that it is missing infinitely much for its own strength, freedom, and blessedness when it misses this message of the possibility of the union of the Human and the Divine, and of the possibility of the creation of ever-new spiritual qualities within the soul.”—DR. W. TUDOR JONES.

III

THE HOLY SPIRIT IN OUR LORD JESUS CHRIST ¹

IT would be impossible to emphasize too strongly the closeness of the connection both in Being and Work between the Holy Spirit and our Lord Jesus Christ. We have already tried to set forth His place in the Blessed Trinity. We have seen something of His work in creation, and how He sought an ever fuller entrance into humanity. But it was not until Christ came, Himself a Child of the Spirit, that God could obtain the entrance He desired. The danger of any study of the Holy Spirit is that it is apt to become vague and transcendental.

¹ SCRIPTURE REFERENCES.—Matt. i. 18, 20, iii. 11, iv. 1; Mark i. 8; Luke i. 35, 41-42, iii. 22, iv. 1-2, 14, 18; John i. 32-33, iii. 34, xiv. 16-18, xv. 26-27, xvi. 7-16; Acts i. 2, 5, x. 38; Rom. i. 3-4; 1 Cor. xii. 3, xv. 45; 2 Cor. iii. 17-18; Phil. i. 19; Heb. ix. 14; 1 John iv. 1-2.

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But Jesus Christ is true Man. And it will keep our subject human if we remember that the Holy Spirit is the Spirit of Jesus Christ. So close is the connection that in Scripture they sometimes seem to be identified. As when Jesus says that He will pray the Father to send the Spirit, and adds, "I will not leave you forlorn. I am coming to you." But in other passages the distinction is clearly made. "I will ask the Father to give you another Helper to be with you for ever, even the Spirit of truth." He is given by the Father, yet sent by the Son. And He is to come to take the place of Christ, as His Substitute and Representative. So that when we think of the Holy Spirit, we shall do well to think of Him as the continued Presence of Christ. St. Paul did not hesitate to say, "Now the Lord is that Spirit."

When we examine the teaching of Scripture in regard to the various events in the life of our Lord, we see illustrated and confirmed in a remarkable manner the closeness of the union between Christ

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and the Holy Spirit. He is Christ's *Alter Ego*.

I. THE HOLY SPIRIT AND THE BIRTH OF CHRIST.

That we owe the Incarnation of the Son of God to the Holy Spirit is plainly taught in Scripture. The promise to Mary, the Mother of our Lord, was this, "The Holy Spirit will come upon you, the power of the Most High will overshadow you: thus, what is born will be called holy, the Son of God."

When we try to set forth in words what actually took place at the Incarnation, we are conscious that such a theme is dark with excess of light, and blinds our dim eyes. It may be that the Church has not yet been led into all the truth on this subject. It is more than doubtful whether we can rest satisfied with the decisions of past Councils in regard to the Person of Christ. They are all more or less dominated by the subtleties of Greek philosophy. It is difficult, for instance, any longer to accept the

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teaching of two natures in One Person. As the personality is Divine, this theory involves the conception of an impersonal human nature. Jesus Christ was Divine, and had a Divine Nature. But if so, the human nature He had must have been impersonal, else there had been two Persons. But an impersonal human nature is meaningless to us. For human nature includes mind, will, reason, affections. But how can these exist without personality? And any idea of two minds, or two wills, or a double consciousness is contrary to "the simplicity which is in Christ." By no external combination of this sort can you define the One glorious Divine-human being portrayed in the Gospels, and shining in His beauty there. Nor could He ever thus be true Man, a real member of the human race, or the real head of it. The truth must be something simpler than this.

In the Incarnation, we see God going out of Himself as Son to realize His life in human form. Only by thinking of the Incarnation as a process, by which God as Son realized

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Himself in humanity, can we arrive at the truth. And in order that this might be accomplished, a long process of moral and spiritual development had to take place in that chosen race, whose glory it will ever be that the Spirit of God found there the most congenial sphere for His indwelling. The Spirit dwelt in this race ever more fully, as we have seen, down the long ages of Israel's history, lifting up the people gradually to a higher spiritual level, until in the fulness of time a pure Virgin was found capable of receiving His complete and perfect indwelling. This view has, at least, this advantage that it suggests that Mary had a moral and spiritual fitness for the unique honour conferred on her in being the Mother of our Lord, and that her selection was not purely arbitrary. So that Christ's appearance in the flesh was the culmination of a long process. The Incarnation was the crown of a gradual becoming of God in Man. And this process was accomplished by the Spirit, whose aim had ever been more fully to possess man. Previous to this, God was in

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the world in an impersonal way. But the new element in Christianity was that in Christ God entered humanity in a personal form, and becomes its quickening Spirit. In Christ we see not so much a union of the human and the Divine, as a full expression of the Divine in the human; of God in Man.

God, we know, works always through Law. All the sequences of Nature follow an orderly succession, and in a clearly linked chain of cause and effect. God's method of working is by Evolution, by an unfolding of Creation through an immanent principle of Life. The Spirit of God was the primal cause of the material Creation, and He it was who set in motion the great process which culminated in the Word being made flesh. We see in this a new creative act of God through the Holy Spirit, in virtue of which a Child enters the world without human paternity. The substance of His humanity was received from His Mother. But the vitalizing power which brought Him into being in human form came from the

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Holy Spirit who imparted to Him the sinless image of God. The Christ is the Child of the Holy Spirit. He was the Eternal Son of God in virtue of His possession of the Eternal Spirit as the immanent principle of the life of God. This involved no abrupt breaking-in of the supernatural. At each stage in the upward march there is a fresh action of the Holy Spirit. This was so in the passing from the inorganic to the organic, when life appeared. It was so when the first man was born, made in the image of God. And it is because there is in man this kinship with God, this capacity to become one with God, that it was possible for God to become Man. And it was so now when at last a Man appears, who is wholly after the Spirit, the Son of God. Now the Divine Life is fully realized in Man. It was a new entrance of God as Son into humanity. "No form of doctrine which supposes an entrance of the Son of God into this world, as from without, can ever give us both God and Man in Christ, with no loss either to His Deity or to His Humanity." The spiritual element in the

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world is one. It is God in Man. It is God the Holy Spirit ever seeking to dwell in man. And when, in the fulness of time, this was possible in its perfection, the Incarnation took place. In Christ, humanity is one with God, and to be a Son of God, indwelt by God, is the ideal of every man.

2. THE HOLY SPIRIT AND THE BAPTISM.

Jesus was baptized with the Holy Spirit. "The Holy Spirit descended in bodily form like a dove upon Him ; and a voice came from heaven, 'Thou art My Son, the beloved, in Thee I am well pleased.' " This is not the place to speak of the thirty years of privacy and obscurity in Nazareth. His development was truly human, for "He increased in wisdom, and in stature, and in favour with God and man." But at last the hour arrived for Him to take up His real life-work as the Messiah and Saviour of men. It is not easy to understand why this Child of the Spirit needed a fresh baptism of the Spirit. But at least we can see that He had

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to be equipped for His mission, and to be endowed with powers needed for His special work. These powers were not given till they were required. He needed not to be born again, for from the beginning of His earthly life He was born of God. But now He had to be anointed for His work as Prophet, Priest, and King. At His baptism, He passed through an experience analogous to what the disciples passed through at Pentecost, when they were equipped with the powers they needed for the task which confronted them. His baptism was a marked stage in His development. It seems to have been the occasion when He received His miraculous powers, for up to this time, so far as we know, He had wrought no miracle ; but immediately after this, His mighty works began. We may not fathom what His consciousness had been as He grew up at Nazareth, or when it began to dawn upon Him who He was, but may we not venture to say that now at His baptism He came into the full consciousness of His unique relation to the Father, and of the

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unique mission entrusted to Him? And it should give us pause when we see that even the Holy One had to be equipped by the Holy Spirit ere He went forth to fulfil His task. How much more then do we need this baptism of the Spirit ere we venture upon our work for God?

3. THE HOLY SPIRIT AND THE TEMPTATION.

Following the Baptism came the Temptation, and here also we see the Holy Spirit at work. "From the Jordan Jesus came back full of the Holy Spirit, and for forty days He was led by the Spirit in the desert, while the Devil tempted Him." St. Mark puts the matter still more strongly. "Then the Spirit drove Him immediately into the desert," that wild, rocky country between Jerusalem and the Jordan Valley, which one sees on the left hand on the way down to Jericho. God is in eternal antagonism to evil. When He conferred on man the awful power of free will, He gave him the power to choose between Good and Evil, and man,

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to the grief of the Eternal Love, chose evil, to his own undoing and misery. But now at last God has found a Champion in a Man fully possessed by the Spirit, and perfectly equipped for the contest.

“O loving wisdom of our God
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O wisest love! that flesh and blood
Which did in Adam fail
Should strive afresh against the foe,
Should strive and should prevail.”

The conflict was fierce, but the victory was complete. The enemy of souls came, and found nothing responsive to evil in Christ. And though the attack was constantly renewed, the issue was ever the same. So that Jesus could issue the immortal challenge, “Which of you convinceth Me of sin?” And in His victory, ours, through the same Holy Spirit, is presaged and assured.

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4. THE HOLY SPIRIT AND THE MINISTRY OF JESUS

After the Temptation, it is written, "Then Jesus came back in the power of the Spirit to Galilee." "In the power of the Spirit," that was the keynote of all His ministry, and in that power it was all fulfilled. The Spirit abode upon Him. This was the beginning of the permanent indwelling in man of the Spirit of God, which yet shall be realized in all men. What an inward reinforcement this was to Jesus may be inferred from these words used of Him on one occasion, "He, thrilled with joy in the Holy Spirit, said . . ." That was always the source of His joy and strength. Here was His secret fount of power and victory. We are plainly told that His miraculous deeds were done in the power of the Spirit. "And if I, by the Spirit, cast out devils . . ." But all His teaching was similarly explained. "He whom God has sent utters the words of God; God gives Him the Spirit in no sparing measure."

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One of the most marvellous features in the ministry of this Child of the Spirit, to whom the Spirit had been given in no sparing measure, is that even He needed to have His powers replenished by long seasons of communion with God. Hence the nights spent thus on the mountain-top. Surely here there is a deep lesson for all God's people. They have the Spirit. They may even have been "filled with the Spirit." But if Christ needed to be replenished by fellowship with the Eternal, how much more do we? No wonder that when Jesus began to teach, men recognized that they were listening to the voice of God, and said, "This is new teaching with authority behind it." It was the authority of the Holy Spirit of God which men recognized. And Jesus explained it when He said, "The words I have spoken are not Mine but His that sent Me," "I have given them Thy words," "The words I have uttered to you are Spirit and life." The whole ministry is admirably described by St. Peter when he said, "God anointed

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Jesus with the Holy Spirit and with power, who went about doing good.” He was able to go about doing good, because He had been anointed with the Holy Spirit and with power. Here is summed up in these simple words the whole Christian life, and the true secret of it. If we would follow in the Master’s steps, we must be anointed with the Holy Spirit, as He was.

5. THE HOLY SPIRIT AND THE DEATH OF CHRIST

The ministry was crowned in His death. The death of Christ was not inevitable, as the death of most other men is. It was voluntary. “No man taketh My life from Me, but I lay it down of Myself.” It was the final achievement of His earthly life. This is not the place to enter into a full discussion of this momentous theme, which has so many aspects. The point to notice here is that it also was accomplished “in the power of the Spirit.” It is true that the verse in the Epistle to the Hebrews

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which refers to this is a difficult one, and its correct rendering somewhat uncertain. The Authorized Version is, "How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The Revised Version maintains the reference to the Holy Spirit, "who through the Eternal Spirit offered Himself without blemish to God." Dr. Weymouth, in his translation, is even more explicit, "who strengthened by the Eternal Spirit offered Himself to God." Dr. Dale considers that the point here emphasized is, that the voluntary sacrifice of the Lord Jesus Christ was a Divine act. He assumed the nature of man, but even in His humiliation He was God still. It was God who made Himself of no reputation, and became obedient to death, even the death of the Cross. It was through the Eternal Spirit, the Divine personality and will which constituted the very centre and root of the life of the Lord Jesus Christ, that He endured the Cross, despising the shame.

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6. JESUS CHRIST BAPTIZES WITH THE HOLY SPIRIT.

Said the Baptist in anticipation, "I indeed baptize you with water, He shall baptize you with the Holy Spirit." Said St. Peter, "This Jesus God raised, as we all can bear witness. Uplifted, then, by God's right hand, and receiving from the Father the long-promised Holy Spirit, He has poured on us what ye now see and hear." The thought should ever be before our minds, "Christ gives the Spirit. Christ baptizes with the Spirit." With what holy boldness may we go to Christ and ask Him to impart to us His own gift? He knows the greatness of our need. And the whole end and purpose of His mission is that we might receive this gift, and have God dwelling within us. For He knows that only thus can we obtain the dominion over sin.

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7. FINALLY, THE HOLY SPIRIT COMPLETES THE WORK OF CHRIST.

The Holy Spirit came in the fulness of His power at Pentecost to take Christ's place in the Church. Christ, hitherto, had been their Helper. Now here is that other Helper whom He had promised to send. And His work is "to take of the things that are Christ's and show them unto us." The Spirit is not to speak of Himself, but of Christ. And so Christ said, "He shall glorify Me." And this the Holy Spirit delights to do. Any spirit that does not glorify Christ is not the Holy Spirit. It is He who makes us feel our need of Christ, by convincing us of our sin, and awakening within us a divine discontent. It is the Holy Spirit who opens our eyes to the beauty and all-sufficiency of Christ, as meeting our need. It is the Spirit who quickens the soul into newness of life, and enables us to apprehend Christ. It is the Spirit who grafts us into Christ, as branches into the True Vine. It is through the

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Spirit that Christ becomes "Christ in us." It is He who makes Christ to be to us "wisdom, and righteousness, and sanctification, and redemption." The Spirit is the Spirit of Christ; Christ is the fountain, and the Spirit the fertilizing stream. It is He who uplifts the sweet glory of Christ before the aching eyes of the contrite, and applies the soft balm of Christ to the wounds which sin has made. The Spirit manifests to the soul Christ as He is, and then the soul embraces Christ with joy. The Spirit gives faith by providing the facts on which faith can work. Then the soul sees, trusts, appropriates the manifested Christ, and thus believing has life through His Name.

IV

PENTECOST: THE HOLY SPIRIT
IN THE CHURCH

“The one thing needful for the Church of Christ in our day is to be filled with the Spirit.”—ANDREW MURRAY.

IV

PENTECOST : THE HOLY SPIRIT IN THE CHURCH ¹

“WHEN the day of Pentecost was fully come” (24th May A.D. 33), a new era in the world began, a new stage in the great process of redemption was reached, in which the Holy Spirit of God gained a fuller entrance into humanity than before. And yet how unheeding the great, busy world was of what was happening, even as it had been at the Incarnation, when Jesus Christ was born. When the Lord Jesus on the last day—that great day of the feast—had

¹ SCRIPTURE REFERENCES.—John xiv. 25-26, xx. 22; Acts i. 8, ii. 3-4, 17-18, 38, 41, iv. 8, 31, v. 3, 32, vi. 3, 7-8, viii. 14-18, 29, 39, ix. 17, 31, x. 19, 44-48, xi. 12, 15, 28, xiii. 2, 52, xv. 8-9, 28, xvi. 6-8, xix. 2, 6, xx. 22, 28, xxi. 4, 11; 1 Cor. xii. 7-11, 13, xiv. 1-2, 5; 2 Cor. xi. 4; Eph. iii. 5, iv. 3-4; Phil. ii. 1; 1 Tim. iv. 14; 2 Tim. iii. 16-19; Heb. iii. 7, x. 15; 1 Pet. i. 10-11; 2 Pet. i. 21; 1 John v. 7; Rev. i. 10, ii. 7, iii. 1, iv. 2, xiv. 13, xix. 10, xxii. 17.

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stood and cried, saying, "If any man thirst, let him come unto Me and drink. He who believes in Me, out of his body, as Scripture says, streams of living water will flow," John's comment in recording this is, "Thus spake He of the Spirit which those who believed in Him were to receive; as yet there was no Holy Spirit, because Jesus had not yet been glorified."

I. THE RESERVE OF THE SPIRIT BEFORE PENTECOST.

What he probably meant was that in comparison with the wonderful manifestations of the presence and power of the Spirit from Pentecost onwards, to which, after fifty years of experience, he could look back, it seemed as if before that the Holy Spirit had not been. There had been such comparative reserve in His manifestations. Yet He had been the Creator of all things, and, during the millenniums, He had been entering ever more fully into the world in the living creatures, and in man. He had

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been operating in every soul, in every land, in every religion; the good man everywhere has ever been God's workmanship through the Spirit; but especially in Israel's history, in King, in Prophet, in Psalmist. Then came the supreme event of the Incarnation, when a Man appeared who was the Child of the Spirit, and who lived His whole life possessed, controlled, dominated by the Spirit. The Spirit had been at work also in the hearts of His disciples, revealing Christ more fully to them, regenerating them, uniting them to Him in faith and love. After His Resurrection, He had breathed on them, and said, "Receive ye the Holy Spirit." Still, there had been a marked reserve in the giving and in the work of the Holy Spirit before Pentecost, and that for several reasons. First, because the Holy Spirit of God needed to be revealed by Christ. In His incarnate life He gave visibility to the Spirit's qualities. He is the perfect example of the Spirit-filled man, shown in complete obedience, all-embracing love, filial assurance, courage, hope, whole-

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hearted sacrifice. Till men had seen all this, their notions of the Spirit must have been vague. But when they saw the Spirit-filled man, they began to long for this noble and excellent possession. Second, because the Cross was the supreme manifestation of the Divine Love, through which the Spirit was to take possession of the hearts of believers. It was the crowning act of Christ's life-work. And until that had taken place, He could neither be witnessed to nor understood in the completeness of His character as the Redeemer of men. Neither was it possible for the Divine Spirit to take of the things that are Christ's, and to show them unto men, until the most glorious thing that Christ had come to do for men had been accomplished on the Cross. The Spirit could not unfold the meaning of that act, until the great act itself had been completed. The Spirit is none other than the Spirit of Christ, the sum and source of all the influence proceeding from His life, His death, and His resurrection from the dead. Therefore the Spirit could not be fully

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given, while Jesus was not yet glorified. Third, because the Spirit in His fulness could only be communicated to men by One who had redeemed them, and who, having tasted death for them, has been raised to absolute dominion. The coming of the Holy Spirit was the sign that the great Propitiation for sin had been accepted, and that the Redeemer of men had been exalted to the Throne of God. Pentecost was won for us on Calvary. And the coming of the Spirit then was the token that Christ had secured new and glorious privileges for men by which they might be made partakers of the Divine nature. At Pentecost a new stage was reached in that great process, which it is one of the objects of these lectures to unfold, by which the Spirit of God enters into an ever deeper and fuller union with the spirit of man. At the Incarnation, God came by His Son to dwell *with* man. At Pentecost, He came by His Spirit to take up His abode *in* man, and so to lift him up into abiding fellowship with Himself.

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2. THE BOOK OF THE ACTS OF THE HOLY SPIRIT.

As the Gospels unfold the ministry of Christ in the flesh, the Book of the Acts unfolds His ministry in the Spirit. The Acts of the Apostles might well be called the acts of the Holy Spirit. And this ministry was inaugurated at Pentecost. What took place then is memorable in the history of the Church and of humanity. There was a vast concourse of Jews in Jerusalem from all parts of the Empire to celebrate their great harvest festival. The disciples of Jesus spent their time together in united prayer, their whole being intent on one thing. They were a little company, feeble, uninfluential, utterly unable in their own strength to fulfil the solemn ministry entrusted to them of making Jesus known as the Saviour of men. So they were waiting for their equipment. They were tarrying in Jerusalem until they were endued with the Power from on high. They did not dare to enter on their task until they had

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received the needed power. Observe the Spirit was not given to men individually and separately. He was given to this little company of believing men and women assembled as the Church of Christ, in unity of Spirit, and engaged in earnest prayer for this one gift. The Spirit came in answer to believing prayer, and it is always thus He comes. And not till a reunited Church seeks the lost Power she needs, and combines in earnest, believing prayer, shall she recover it. Perhaps the day is drawing near when the Church shall be driven into union, and to her knees by her very impotence in face of the awful world problems which now confront her.

That the Church of to-day has not the power she requires is painfully clear to her own members, and to those who are outside her borders. This is evidenced by the comparative fewness of those who come forward year by year to confess their faith in Christ. There is, in fact, a decreasing membership in all the churches. The habit of church-going is steadily waning. The numbers in-

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crease of those who say they have no need of the Church, to whom its existence is quite negligible. Multitudes of men do not hate the Church. They simply regard it as of no account, which is almost worse. It was stated by a Committee among the Chaplains specially appointed to inquire into the matter, that not more than 30 per cent. of the men in the new armies had any connection whatever with any Church. When the Church gets into grips with the Drink Traffic, the latter wins every time, though the great victory in America and Canada bids us hope. The horrible scandal of the slums is a monument to the inertia of the Church. The Commission on Venereal Diseases tells us that 10 per cent. of the civil population are suffering from this fell plague. Its ravages in the Army need no comment. A section of Labour does not hesitate to threaten bloody revolution, and is in love with what has happened in Russia. And the War has emphasized the powerlessness of the Church. By reason of her divisions she can speak with no authoritative

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voice. Had she been united, and filled with the Spirit, there would have been no war, for the causes that led up to the War would have been rendered impossible. And who looks to the Church to secure peace? The Pope's appeal, in which the great moral issues at stake were ignored, and the crimes of Germany were condoned, was without moral passion, and so it failed. When the Reformed Churches met in the great Missionary Conference in Edinburgh in 1910, to consider the mighty work they had been called to undertake in the evangelization of the world, the following were some of their conclusions: "The fundamental difficulty is not one of men or money, but of Spiritual power. The only hope of the Church being able to meet the opportunity is that there should be a new vitalizing of the whole Church." "If our missionaries are to be fitly and fully prepared 'to convince the world,' they must go forth from a Church in which the Spirit of Christ is evidently at work, in whose whole policy, and character, and life, the Gospel is con-

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tinuously and irrefutably proved to be in very truth the Power of God unto salvation." But these requirements are not fulfilled. The Church is not Spirit-filled. Without the Power from on High the work cannot be done. And so the great and noble programme for winning the world to Christ remains still only a programme. Clearly there is something seriously wrong with the Church. She progresses neither at home nor throughout the world as she ought to do if her Gospel be true, and her mission divine. What is wanting? The Church needs the baptism of the Spirit to-day as urgently as the Primitive Church needed it, when they waited on their knees for the promised power, and it came. It is very solemn to think that there is a Power adequate to meet the tremendous responsibilities of the Church which is largely unused. A distinguished scientist said recently that "every cubic inch of the ether of space is full of the most portentous possibilities. It is full of an energy beside which the sporadic energy of material bodies shrinks into insignificance.

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I have reckoned that every cubic millimetre of the ether of space contains an amount of energy equal to the total output of a million horse-power station working day and night for thirty thousand years. But how to get at it—neither I nor anyone at present has the slightest idea. But once that is discovered, every other source of energy will sink into insignificance, for the store is omnipresent and absolutely exhaustless.” When will the Church learn to *get at* the omnipresent, inexhaustible storehouse of spiritual power which is at her disposal now in the Omnipotent Holy Spirit of God? When that Power is free to work, how wonderful are the results! I remember, when I was called to be minister of Coleraine, I went to tell my old clergyman, Dr. Moody Stuart, about it. I did not think that the old gentleman would know anything of this place in Ireland, but the moment I mentioned the name, he startled me by saying, “If I were a young man I should like to be a minister in Coleraine.” I asked, “Why?” His answer was striking, “*Because*

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there the people once saw the mighty Power of God." Then he read to me extracts from his diary recording the amazing scenes he had witnessed there during the great revival of 1859, when the whole life of the place was shaken to its foundations. And when I went there, I found that many of the best Christians were the abiding fruit of this work of the Spirit.

3. THE DAY OF PENTECOST—THE SPIRIT GIVEN TO ALL.

What happened on the Day of Pentecost ?
" Suddenly there came a sound from heaven like a violent blast of wind, which filled the whole house where they were seated. They saw tongues like flames distributing themselves, one resting on the head of each, and they were all filled with the Holy Spirit." It was not a wind. It was like a wind. An irresistible power of a Spiritual nature came upon them, like the wind impalpable and unseen, but felt. Flames were not seen, but tongues like flames, symbolic of the

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cleansing, purifying influence of the Spirit, burning up the dross in the human soul, symbolic also of the power they needed to speak for Jesus Christ. It was given to each separately, but only to each separately when all were together. The Spirit in His fulness did not come to any stray disciple who had separated himself from the corporate body of the Church. But those who were assembled together as the Church of Christ were all filled with the Holy Spirit. The gift came not to the Apostles only, but to all the members. The gift came to women as well as to men. It was not confined to any priestly class, or ordained clergy. It was bestowed on every member of the Church. Every Church member was endowed with the Power to be a witness to Christ, and the women as well as the men. How grievously the Church has forgotten the evident lessons of Pentecost! In vain has she rested on ministerial succession, on organization, on education, on ritual, on the power of the State. She has largely confined the task of witnessing to Christ to the clergy

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who are supposed to be paid to do so, and in the churches she has silenced the voices of holy women. The policy of the Church has been too like the hesitating jealousy of Joshua, who, when Eldad and Medad, having received the gift of the Holy Spirit in the olden time, began to prophesy, said to Moses, "My lord Moses forbid them." Surely we must return to the generous spirit of Moses, who replied, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" Here, indeed, Moses anticipated Pentecost. We must cease leaving the task of witnessing for Christ to any caste in the Church. We must no longer put any bar upon Christian women, who have received the endowment of the Spirit, from using their gift for the glory of God, and the salvation of sinners. The gift bestowed on all on the Day of Pentecost was not a regenerating gift. These men and women were already regenerate. But now very definitely they received the power needed for effective service. And that power all

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who would work for Christ to-day need even as they.

And let it never be forgotten that THE SPIRIT WAS GIVEN TO THE CORPORATE CHURCH. —Men are asking to-day, Is there any need for an organized Church at all? They are telling us that religion is a matter between the individual soul and God. If men had felt that through the Church the Spirit of God was being imparted to them for their regeneration and spiritual uplift, such a question would never have been raised. Those who have received the grace of God through the ministry of the Church, honour and value the Church. Christ in His wisdom founded the Church when He chose His twelve Apostles, and trained them that they might teach others, and gave them the Holy Sacrament to be the bond binding them together in a League of Love. He saw that true religion, if it were to spread over the world, must have a Society formed for the express purpose of its propagation. So when a man is united to Christ, he becomes a member of Christ's Body. He has an

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individual life. But he has also a corporate life, as a member of the Body, which entails special privileges and responsibilities. His own soul is enriched thereby, and he helps to enrich others. And so the Spirit was given to the Church, but only that through the Church He might be given to the world.

4. THE PRACTICAL USE OF THE GIFT.

The Church having received this most precious gift from God immediately proceeded to use it for the benefit of the world. The disciples went forth from the upper room, and began to witness for Christ. And with what result? St. Luke records that after Peter's sermon "about three thousand souls were brought in that day." "Also day by day, the Lord added to their number those whom He was saving." "A number of those who heard them speak believed, bringing up their numbers to about five thousand." "The Apostles gave their testimony to the resurrection of the Lord Jesus with great power, and great grace was upon

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them all.” “And the Word of the Lord spread; the number of the disciples in Jerusalem greatly increased, and a host of priests became obedient to the faith.”

“Now those who had to scatter (owing to the persecution) went everywhere preaching the Gospel.” “Now all over Judea, Galilee, and Samaria, the Church enjoyed peace; it was consolidated, inspired by reverence for the Lord, and by its invocation of the Holy Spirit, and so increased in numbers.” Paul and Silas in Iconium “so spake that a great multitude both of the Jews and also of the Greeks believed.” “And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.” Such success attended the labours of the Spirit-filled Church.

In truth the Church was born in a Revival. Some people to-day look askance at revivals, and are suspicious of sudden conversions. But the Church owes its existence to a revival, and all these first conversions were sudden. Some look with disfavour on re-

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vivals partly because they are connected in their minds with a particular type of religion represented by the American Evangelist, and his peculiar methods. They are identified with halls, and harmoniums, and catchy hymns, and after-meetings, and hortatory appeals to stand up and confess Christ, accompanied by the announcement in the tones of a Spiritual Auctioneer of the numbers saved. But revivals of religion are not all of that type. There were revivals in the Old Testament Church under Samuel, David, Solomon, Asa, Jehoshaphat, Hezekiah, Josiah, and Ezra. While not limited to Christianity (for other religions have their waves of religious emotion) they are supremely characteristic of it. Periodicity seems to be a law of the Kingdom of God. Such events are a witness to the world of the permanence of spiritual realities, and of the working of the Spirit of God in human history. There are revivals in literature and art; witness the great movement of the Renaissance. There are also revivals in the world of trade and commerce. The nineteenth

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century is memorable for a great revival of Science. And so there are periodic revivals of Religion. And this fact reminds us that the great gift of the Spirit at Pentecost has never been withdrawn. He is working mightily in our world to-day. But there is an ebb and flow in His working. And he works in different ways at different times. There was a great revival of Religion in Italy in the twelfth century, yet it would be hard to imagine a figure more alien to Mr. D. L. Moody than Francis of Assissi. There was a great revival at the time of the Reformation in the sixteenth century, and under Wesley in the eighteenth century, and in the North of Ireland in the nineteenth century. But how very varied were the instruments employed, the means used, and the type of truth which came home to human hearts, and the fruits of the Spirit which appeared. Looking back, it would seem that a time of spiritual revival usually has come after a time of spiritual deadness. But such barren seasons have their limits, and are succeeded by a glorious spring-time

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of joy, and light, and beauty, and fruitfulness. Generally speaking, the new forces set in motion radiate forth from one man who is the prophet of his generation. And when a revival begins, it spreads like a contagion. Usually there is a deep and poignant sense of sin, such as was seen recently by the missionaries in Manchuria, followed by a wonderful outburst of joy and gladness, which expresses itself in praise, as souls leaped out into the glorious liberty of the children of God. But God does not repeat Himself. The Holy Spirit works in diverse ways suited to the needs of each particular time. To-day a Revival seems due. The Church has largely lost its ancient power. We want a Revival which will weld together the divided Church in a spiritual unity in Christ. Then the One Church shall speak with authority in the Councils of Christendom. We want a Revival which will affect politics, and commerce, and social life. We want a Religion, concerned indeed to save the individual soul, but more concerned to save, through the multitude of saved souls,

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the State and the world. Revivals have always been preceded by the Spirit of prayer, arising out of a deep sense of need. The Church to-day should be driven to its knees, for its impotence is great, and a distracted world sorely needs a season of refreshing from the presence of the Highest.

V

THE HOLY SPIRIT IN THE CHURCH

(continued)

“Now was I come up in Spirit through the flaming sword, into the paradise of God.”

“The earthly spirit of the priests wounded my life.”

“At another time, as I was walking in a field on a first day morning, the Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ.”

“That which I was moved to declare was this—that the Holy Scriptures were given forth by the Spirit of God, and all people must first come to the Spirit of God in themselves, by which they might know God and Christ, of whom the apostles and prophets learnt, and by the same Spirit know the Holy Scriptures: for as the Spirit of God was in them that gave forth the Scriptures, so the same Spirit of God must be in all them that would understand the Scriptures; by which Spirit they might have fellowship with the Son, and with the Father, and with the Scriptures, and with one another; and without this Spirit they can know neither God nor Christ, nor the Scriptures, nor have right fellowship one with another.”—EXTRACTS FROM THE JOURNAL OF GEORGE FOX.

V

THE HOLY SPIRIT IN THE CHURCH

(continued)

THOSE good men amongst us who are looking and praying for "another Pentecost" seem to labour under some confusion of thought. Pentecost needs no repetition. The Holy Spirit once given by an ascended Lord has never been withdrawn. He is now in the Church. What is true is that His gracious operations are impeded, thwarted, hampered by her divisions, and her connivance at sin within her own border. What is needed is that the Church, by lowly penitence, should put away her sin, so that the Holy Spirit may have free course and be glorified. All round the coast there are buoys, on which are affixed lights which burn a specially prepared gas. The greatest storms will not put out these lights, though the waves be

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washing over them. But a little speck of dust in one of the valves will. So sin in the Church prevents the Holy Spirit from working as He longs to do. How the Church has grieved the Holy Spirit by her sin! As St. James says, "The Spirit which He has caused to dwell in our hearts yearns jealously over us!" The Holy Spirit would have the Bride of Christ to be holy. He is jealous of her because she has defiled herself by sin. And because of this He cannot work through her as He longs to do.

I. THE CHURCH MUST BE PURE.

The testimony of history proves conclusively that though the Spirit has never been withdrawn from the Church, yet the Church by her unfaithfulness may make it impossible for the Spirit to use her. The Holy Spirit is in the Church, and in that branch of it which acknowledges the Pope as its head. But sin in the Church silences the voice of the Spirit, and has rendered her Councils on many

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occasions the voice of error and falsehood. Some of her Popes and Bishops have been morally leprous, and have come down through history as incarnations of monstrous wickedness. Her world became full of limitless ambition and nefarious intrigue, till a large part of Christendom became weary of her, and flung off her authority. But sin has also quenched the light of the Spirit in the Reformed Churches, and in them there have been dark periods of spiritual dulness and impotence.

The Church of the early days realized the deadly danger to her life when Ananias and Sapphira, shortly after Pentecost, committed their sin. And the awful severity of its disciplinary punishment was an indication of the menace to the Church when it harbours or condones sin. And their sin was a sin against the Holy Spirit. They lied to the Holy Spirit. What was their sin? It was not one of the sins of the flesh. It was a sin of covetousness and of insincerity. And the Apostles felt that were such sins to be tolerated, they would render the Church

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unholy, and destroy the work of the Holy Spirit. Hence the appalling nature of the punishment. The Church has always professed the endeavour to keep herself pure. She has never abandoned the practice of enforcing discipline. Yet discipline even among the Reformed Churches is almost completely in abeyance. And this is one of the reasons why the Holy Spirit cannot use her. She is not holy. Where there is discipline, it has been too much narrowed down to dealing with the sins of the flesh, impurity and drunkenness. This has been a deplorable error on the part of the Church. While condemning these two sins, she has condoned others quite as great as they. How has the modern Church dealt with the sin of covetousness ? For instance, drunkenness is to a large extent the result of the pestilential dwellings in which masses of the poor are condemned to live, and these exist because the slum landlord is in haste to be rich, and cares neither for the souls nor for the bodies of men. But what Church has dared to discipline a slum landlord ? Men

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at the head of rich firms making large profits pay their work-girls three shillings, five shillings, and seven shillings and sixpence per week, and lay terrible temptations in their path, but then perhaps they give largely to Missions, and therefore are honoured, and not disciplined by the Church as they ought to be. Meanwhile the sons of labour are largely hostile to the Church because they know these things, and who can wonder at it? The Church must widen her idea of sin. To condone sins such as these silences the voice of the Spirit in the Church, and renders her impotent as an instrument for securing social righteousness. Yet in His mercy the Holy Spirit has not wholly withdrawn from the Church. He is still in the midst of her, waiting to work mightily as in the early days through her, when she has put away her sin. When will she arise, and cleanse herself and put on her beautiful garments, and stand forth as the Champion for God, "clear as the sun, fair as the moon, and terrible as an army with banners"?

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2. THE HOLY SPIRIT AND THE DEVELOPMENT OF THE CHURCH.

It is interesting to see how close is the connection between the Holy Spirit and every step in the development of the infant Church. It was the Holy Spirit who used the words of St. Peter to the conversion of 3000 souls. When a man speaks "in the power of the Spirit," how effective an instrument he becomes in God's hands! I remember taking part in a Mission in which some noted Evangelists gave help. Their addresses were able and eloquent. But the people were not seriously moved. Then there came among us a minister, neither eloquent nor brilliant, but he was filled with the Spirit. He spoke in the power of the Spirit to the consciences of the people. And the Spirit used him mightily. As he drew towards the close of the address, he seemed to use only the words of Scripture, and in his hands they proved themselves to be "the Sword of the Spirit." The people were spellbound, and could hardly be in-

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duced to go away, so eager were they to have expounded to them the way of God more perfectly. Many were born again that night. This man so spake that many believed. But this was not accomplished by eloquence, but by the Holy Spirit speaking through him. When deacons were appointed, in order that the Apostles might give themselves to prayer and the ministry of the Word, they sought out "men of good reputation, full of the Spirit and of wisdom." When the Apostles at Jerusalem heard that Samaria had accepted the Word of God, "they dispatched Peter and John who came down and prayed that the Samaritans might receive the Holy Spirit. Then they laid their hands upon them, and they received the Holy Spirit." When God would save the Ethiopian Eunuch, it was the Spirit who said to Philip, "Go up and join that chariot." When Paul met the Risen Lord on the way to Damascus, and yielded to Him, Ananias came to the persecutor blind and helpless, in his room in the Straight Street, and said, "Saul, my brother, I have

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been sent by the Lord, by Jesus, who appeared to you on the road, to let you regain your sight, and be filled with the Holy Spirit." When Peter, by the vision on the housetop in Joppa, had been taught the lesson that he was no longer to regard Gentiles as unclean, it was the Spirit who told him to go with the messengers of Cornelius, who were awaiting him ; and when Peter addressed this Gentile Centurion and his friends " the Holy Spirit fell on all who listened to what he said." And the Jewish believers who accompanied him were amazed that the gift of the Holy Spirit had been actually poured out on the Gentiles. And Peter, in describing the scene to the Apostles and brethren in Jerusalem, said, " Just as I began to speak, the Holy Spirit fell on them as upon us at the beginning." It was the Holy Spirit who broke down the middle wall of partition between Jew and Gentile. It was the Holy Spirit who taught the founders of Christianity that God ignores all boundaries of race, and colour, and nation, and that the Saviour is for all

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mankind. And so when Barnabas, that good man who was "full of the Holy Spirit and of faith," had come down to Antioch to inquire what had been happening there, he found that as the disciples were worshipping the Lord, the Holy Spirit said, "Come, set me apart Barnabas and Saul for the work to which I have called them." And after fasting and praying, they laid their hands on them, and let them go." These were the first Foreign Missionaries. Foreign Missions were inaugurated by the Holy Spirit, and can only be carried out under His guidance and power. It is worth noting how Paul, the prince and model of all Foreign Missionaries, did all his work under the control and guidance of the Holy Spirit. When he and his companions had crossed Phrygia and the country of Galatia, "the Holy Spirit having stopped them from preaching the Word in Asia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them." He had work for them to do at Troas. The distinctive thing about the work was that wherever they went, those

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who believed received the Holy Spirit, and were filled with joy. Christianity was distinctively the reception of the Holy Spirit consequent on believing in Jesus. As Peter said in regard to Cornelius and his friends, "Can anyone refuse water for the baptism of these people, who have received the Holy Spirit just as we have ourselves." That was the distinctive mark of the Christian. What do we make of that mark now? To what neglect has it been relegated? When will the Church ask all her candidates for the Holy Ministry this question, "What reason have you for thinking that you have received the Holy Spirit?" Yet that one question kindly put might have kept many an unworthy minister out of the Church of God. Men-made ministers, if they have not been commissioned by the Holy Spirit, are impotent and useless. It was thought an utterly abnormal thing that when Paul asked the Ephesian disciples, "Did you receive the Holy Spirit when you believed?" they should have to confess, "No! We never even heard of His existence!" But after

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Paul had laid his hands on them, the Holy Spirit came upon them. They needed that, ere they became normal Christians in the primitive Church. But now a man "filled with the Spirit" is almost abnormal. He is at any rate something out of the common. How ashamed the Church ought to be that it is so, and how eager to reach again the standard of the early days!

3. THE CHURCH MUST ACKNOWLEDGE THE SPIRIT'S PRESENCE AND POWER.

And when we turn to the first Church Council at Jerusalem, the members of it were so conscious of the guidance and control of the Holy Spirit, that, in pronouncing their decision, they did not hesitate to say, "The Holy Spirit and we have decided." Is the Holy Spirit's presence and guidance as clearly recognized to-day in our Church Councils? We rely too much on organization, on business ability, on statesmanship, and sometimes on less worthy things than these. But do we really believe in the

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presence of the Holy Spirit to guide and control us ? Do we with tremulous eagerness pray for it and expect it ?

Yet there is no greater heresy than to deny the presence of the Holy Spirit in the Church. A Church without the Spirit is dead, and a cumberer of the ground. But, notwithstanding our sins, the Holy Spirit has not left the Church. He is in the midst of us, working in many hearts, and waiting to be honoured as in the first days. The ignoring of His presence crops up in unexpected ways. One of the functions of the Holy Spirit is to lead the Church into all truth. Yet there are good men who will have it that while the Holy Spirit did guide the Church into truth in New Testament times, and perhaps at the Reformation, and during the sittings of the Westminster Assembly, He does so no longer. In some miraculous manner, according to these good men, these Westminster Divines were enabled to grasp the whole counsel of God for all time, and to express it in forms which cannot be improved. And now any attempt

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to depart from their conceptions is branded as heresy. This is practically to deny that the Holy Spirit is in the Church now, and to assert that He has no new truths for these new days. How absurd is the notion that any men have ever grasped or ever can grasp the whole truth of God! To attempt to crush the Church under the dead hand of the past, and so practically to deny the presence of the Holy Spirit now to guide her into all truth, is perilously near a great sin against the Holy Spirit, and is one of the sources of the weakness of the Church. While this may be maintained in the name of orthodoxy, it is really one of the gravest of heresies.

The Holy Spirit was the life of the primitive Church. He is willing to be the life of the Church to-day, and to lead her forward into unrealized truths, and unimagined triumphs in the new age now opening out before us, if we honour Him and put away our sin. To this the Church of our day is being summoned by the solemn presence of these stupendous events

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which are taking place before our eyes, and without the Spirit the Church is helpless. The paramount need of the Church is to be filled once more with the power of the Holy Spirit.

VI

THE HOLY SPIRIT IN THE
INDIVIDUAL

“To every man there comes at times a consciousness that there blows through all the articulations of his body the wind of a Spirit not wholly his.”—R. L. STEVENSON.

VI

THE HOLY SPIRIT IN THE INDIVIDUAL¹

It may be truly said that the whole mission of the Redeemer was to impart the Holy Spirit to man in order that He might make man holy. And in the New Testament we have the record of how this gracious purpose of His was actually accomplished in the first Christians. It is a mistake to regard the Epistles as a quarry for proof texts on behalf of certain theological theories. Much rather are we to regard them as a record of a wonderful Christian experience, of which the Holy Spirit from first to last was the fountain. For instance, they speak of “a

¹ SCRIPTURE REFERENCES.—Luke xi. 11-13; John iii. 3, 5, 8, vi. 63, xvi. 7-14; Acts xi. 15-16, xv. 8-9, xix. 2; Rom. viii. 2, 9, 16, xii. 2; 1 Cor. ii. 4, 12-15, iii. 16, vi. 11, 19, vii. 40; 2 Cor. iii. 6, vi. 16; Gal. iii. 2-3, 5, 13-14; Eph. i. 17-18; Tit. iii. 5-6; Heb. vi. 4-6; 1 Pet. i. 2; 2 Pet. i. 4; 1 John ii. 20, 27, iv. 2, 12-13.

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hope which never disappoints us, since God's love floods our hearts through the Holy Spirit which has been given us." "Think what a love the Father has for us in letting us be called children of God." "We know we have crossed from death to life because we love the brotherhood." "And when we cry 'Abba,' 'Father,' it is this Spirit testifying along with our own spirits that we are children of God." These are a few indications of what these men and women experienced of the power of the Spirit of God. And the perpetual miracle of the Holy Spirit is that men and women in our day have the same holy and happy experiences.

I. HOW WE RECEIVE THE HOLY SPIRIT.

If any one is in any doubt about this, it might be well to consider how we receive the Holy Spirit, because it is certain that no one need for one moment be without Him and all His gracious aid in the conflict of life. And if you have not hitherto "obeyed the Gospel," when you hear how simple the con-

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ditions are which have to be fulfilled in order to receive this peerless gift, will you ask to be enabled to fulfil them now, so that in future there may be no doubt in your mind that you are in the enjoyment of this, the Christians' heritage? To begin with, do not forget that there is a natural affinity between the Divine Spirit and your human spirit. You have been made in the image of God. There is a kinship between His nature and yours. And it is your high privilege that through the Spirit of God you may become "a partaker of the Divine nature," and thus "escape the corruption which is in the world through lust." You have not to fight this battle in your own strength. Next remember, that Christ is the Giver of the Holy Spirit. It was the Baptist who said, "He on whom you see the Spirit descending and resting, that is He who baptizes with the Holy Spirit." Sometimes the Lord puts it in another way, "I will ask the Father to give you another Helper to be with you for ever, even the Spirit of truth." "If I do not depart, the

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Helper will not come unto you, but if I depart, I will send Him unto you.” And when the Spirit came in His mighty power at Pentecost, Peter explained it thus, “Uplifted, then, by God’s right hand, and receiving from the Father the long-promised Holy Spirit, He (Christ) has poured on us what ye now see and hear.” The Holy Spirit, then, is given by the Father through Christ. Christ sends Him. Christ gives Him. You cannot have the Holy Spirit without Christ or apart from Christ. If you would have this Mighty Helper, this Comrade God, accomplishing His holy work in your soul, ask Christ to give Him to you. For it is He who baptizes with the Holy Spirit.

But there are certain conditions on our part which have to be observed. These conditions are, to begin with, ethical. A man must be *morally in earnest and single-minded*. This Divine gift is no toy, no spiritual luxury to afford us a passing pleasurable excitement or enjoyment. It is only for the man who is in dead earnest to be done with sin. Hence the Lord says,

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“If ye love Me, keep My commandments,” and then He adds (when you have given this proof of your moral earnestness), “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.” The next condition is *Faith*. John tells us, “This spake He of the Spirit which they that believe in Him should receive.” It is a condition of our receiving this Divine Helper that we should believe in Christ. And this is no mere theoretical assent to His high claims. It is a personal committal of ourselves to Him as Saviour and Lord. Then we at once receive the Spirit. And when He comes He is ever within us the power to a holy life. There is nothing magical or semi-physical about His coming or influence. Do not confound this heavenly gift with any physical sensation, or outburst of emotion. He is truth flashing into the mind with a light from Heaven. He is Divine power coming into the soul to destroy the power of evil there. He is the very Spirit of Christ Himself communicating to us the mind of Christ.

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One must not overlook the fact that in more than one Scripture the reception of the Spirit is also connected with Baptism. As when Jesus said, "Truly, truly, I tell you, unless one is born of water and Spirit, he cannot enter God's realm." On the Day of Pentecost, Peter's command was, "Repent, and be baptized in the name of Jesus Christ, for the remission of sins ; then you will receive the gift of the Holy Spirit." But lest we should suppose that Baptism is a necessary condition of receiving the Spirit, or a mechanical cause through which alone the Spirit is given, when Peter went to the house of Cornelius and his friends, we are told " while he was yet speaking to them, the Holy Spirit fell on all who listened to what he said." And afterwards, Peter asked, "Can any one refuse water for the Baptism of these people who have received the Holy Spirit just as we have ourselves ?" These Gentiles were not baptized in order that they might receive the Holy Spirit. They were baptized because they had already received Him through Faith.

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2. THE WORK OF THE SPIRIT.

(1) *His first work is that of Regeneration.*—

In regeneration the Spirit does not create the spirit of man. He imparts to it a new quality of life. The teaching of the New Testament is that every man, because of the havoc wrought by sin in his soul, needs this new birth. When Jesus said inexorably, "You must be born again," He said it to an upright and religious man like Nicodemus. It was to him the Lord said, "Truly, truly, I tell you unless one is born of water and the Spirit, he cannot enter God's realm." It is an unwelcome announcement. It is humbling to human pride, as all the doctrines of grace are. Scripture does not deny that in a real sense every man is a son of God, one of the offspring of God, created in the Divine image. What it asserts is that that image has been defaced by sin, and must be restored. The basis of a new life is laid by imparting a new nature. And this new nature is essential for one who would belong to the Kingdom of God.

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Spiritual life begins with a spiritual birth. It is a strange fact that probably no one is conscious of the change at the moment when it takes place. The man recognizes that something has happened, because he knows that now he looks at life, sin, holiness, and religion with a new eye. For the first time he perceives the beauty of Christ. He is conscious that "old things have passed away, and that all things have become new." There is a marked severance from the old life. Paul writing to the Corinthians declares that the drunken, the immoral, the dishonest, will not inherit the Kingdom of God, and he adds, "Some of you were once like that : but you washed yourselves, you were consecrated, you were justified in the name of the Lord Jesus Christ, and in the Spirit of God." This is what regeneration had done for them. It made them new men in Christ. It is well to point out, however, that the severance from the old life, which marked the experience of these Corinthians who had been nurtured in Paganism, cannot be repeated in those whose

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happy privilege it has been "to be brought up in the nurture and admonition of the Lord," and who cannot remember a time when they did not love God. They have been children of God from the very beginning of their lives, consecrated to God by devout parents ere they were born, dedicated to God in Baptism, and accepted by Him. None the less their possession of regeneration is due to the Spirit of God. Writing to Titus, Paul says, "But the goodness and affection of God our Saviour appeared : and He saved us, not for anything we have done, but from His own pity for us, by the water that means regeneration, and renewal under the Holy Spirit which He poured on us richly through Jesus Christ our Saviour." He here distinguishes between regeneration and renewal. Regeneration is the initial act, and renewal is that which takes place subsequently in sanctification day by day. He connects regeneration with baptism, when he speaks of "the water which means regeneration." But the Spirit is the efficient cause, the baptism is

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the occasion, and that in the sense already explained. When that great change is effected, God's own life passes into man; he is made a partaker of the Divine nature, and this imparts a new character to his life. As we shall see, it is the very substance of Christ's life and character which becomes his. For "of God, Christ is made unto him sanctification."

(2) *The Conviction of Sin.*—This is nearly an invariable experience, though there is no hard-and-fast rule in the things of the Spirit. One true saint has testified, "The Spirit of God just kissed me awake." But think what agonies John Bunyan had to pass through ere he found peace. It is a mistake to suppose that this experience comes only to those who hold orthodox opinions in theology. A very remarkable modern instance is that of Miss Florence Nightingale. She was a highly intellectual and deeply religious woman, but she certainly would have declined to sign any of the ancient Creeds. Yet her calling to her life-work was clearly the work of God's Holy

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Spirit. Her parents were wealthy and moved in good society. She was an ardent student and scholar, winning in personality, and distinguished in appearance. But, to her, luxury, wealth, gaiety became little less than hateful. On 7th May 1852 she wrote, "You do not know what it is when one has sinned with such aggravations as I have. No one has had such advantages, and I have sinned with all these, and after having been made to know what sin was, and what my obligations were. No one has so grieved the Holy Spirit. I have sinned against my convictions, and, as it were, standing before God's Judgment Seat." And again, "The sorrows of hell compassed me about. We have to know what these are beforehand, when we cannot command our thoughts to pray, when all our omissions give themselves forms of life, and shut us up within a wall over which there is no looking, no return, when they hold us down with relentless power, and we are hemmed in with our remembrances, like a cell compassing us about." "The Unspeakable Presence may

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be joy and peace unspeakable. But it may be a Horror, a dweller on the threshold, a Spirit of fear to the stricken conscience." Truly for her the bitter came before the sweet. It was out of these depths of sorrow and distress that she emerged to become to so many the Angel of Mercy. This conviction of sin does not always take the form of a sense of guilt, or a fear of punishment. In some it is more a divine discontent, a weariness with life as lived without God, and without purpose, a deep conviction of not being right with God, and an anxiety to get right. Our Lord told us plainly that this work of conviction of sin would be one of the functions of the Holy Spirit whom He would send. "When He comes, He will convict the world of sin, convincing men of sin, of righteousness, and of judgment; of sin, because they believe not in Me; of righteousness, because I go to the Father; of judgment, because the Prince of this world is judged." This is the Spirit's strange work, for He would rather fill the hearts of His servants with joy than with

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sorrow. But He acts like a skilful surgeon. He wounds only that He may heal. It is said that coolies on certain plantations in the East used to be drugged with opium daily, that they might forget their misery, and be content to remain as they were. Sin drugs us into a similar spiritual apathy. Then comes the Spirit, and stabs us awake to our real condition, but only that He may bring us deliverance. No one need congratulate himself on never having had any sense of sin. It may be due to ignorance, or mere shallowness of nature, or to the searing of the conscience. There was a time when Paul thought himself blameless. But when the Spirit dwelt with him, he thought himself "the chief of sinners," because of his attitude to Christ and His Church.

(3) A third work of the Spirit is *enlightenment*.—Like a lamp let down from heaven burning with a divine and heavenly flame, the Spirit of God illumines the soul from within, and opens to us a new world. In his wonderful story, *The Country of the Blind*, Mr. H. G. Wells tells of a traveller

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who, by extraordinary mischances in his exploration, found himself in a land where all the people were blind, who had lost all conception of the faculty of sight and had adapted themselves to their condition. When he spoke to them of the wonders of sight, of the beauty of the flowers and the meadows, and the wonder of the stars, they mocked him, and declared that he was raving or an imbecile. For fourteen generations they had been blind and cut off from the seeing world, and the memory of it was faded and changed to a child's story. They had ceased to concern themselves with anything beyond the rocky slopes which hemmed in their valley like a circling wall. Blind men of genius had arisen among them and questioned the shreds of belief and tradition they had brought with them from their seeing days, and had dismissed all these things as idle fancies. Even so the pride of the human mind resents any idea that it is wanting in any faculty, or that it is not sufficient to itself. Yet the fact remains that the mind unaided by the Spirit of God

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cannot penetrate the spiritual realm, and cannot apprehend or appreciate spiritual truth, and even mockingly denies that it exists. Paul puts it in this way, "What no eye hath seen, what no ear hath heard, what never entered the mind of man, God has prepared all that for those who love Him ; and God has revealed it to us by His Spirit, for that Spirit fathoms everything, even the deep things of God." And he adds, "The unspiritual man rejects these truths of the Spirit of God ; to him they are sheer folly, he cannot understand them. And the reason is that they must be read with the spiritual eye." There is no truth which, however unpalatable it may be to the pride of man, is more confirmed by the actual experience of multitudes than this. They know how true it is that to them, for many a day, the mysteries of Divine grace and love were no more than "sheer folly." But one day there came a flash of insight from the Spirit of God. They saw the King in His beauty, and the things of His Kingdom were revealed to them. From that

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moment, two worlds were theirs, one which is material and temporal, another which is spiritual and eternal. And they can say with the blind man whose eyes were opened by the Lord, "Whereas I was blind, now I see." The explanation of the change is that a new power of spiritual vision was imparted by the Holy Spirit. And if it requires a musical faculty to appreciate Tchaikowsky, or an artistic faculty to appreciate Velasquez, why should it appear incredible that it requires a spiritual faculty created by the Spirit of God to appreciate the mysteries of the Kingdom of God? It is the function of the Spirit to teach and to lead into the truth. One of the commonest assertions to-day is that the simple plain teaching of Jesus in the Gospels has been smothered by the theological writings of Paul and the other Apostles in the Epistles, and that the whole truth of Christianity has been distorted thereby, so that Jesus Himself would hardly recognize what the disciples have made of His teaching. Now it is right to place the teaching of Jesus on a level by

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itself. But we know that, ere He left this world, He distinctly promised a Divine Helper, even the Spirit of God, to take His place when He would be gone, and that one of His functions would be to lead men into a clearer understanding of the truth about Himself. It is not unreasonable that the significance of the birth and death and life of Jesus should be more clearly understood when all had been completed than when all was in process. And so the Lord Himself said, "I have yet many things to say unto you, but ye cannot hear them now. I have told you all this when I am still with you, but the Helper, the Holy Spirit, whom the Father will send in My name, will teach you everything that I have said." "He shall glorify Me, for He will draw upon what is Mine, and disclose it to you." We know that this Helper came when the Spirit was given at Pentecost. And the Epistles which unfold the glory of Jesus, and the wonders of His redeeming work, are the fruits of the teaching of the Spirit in the minds of the Apostles. And as He taught them to ex-

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pound these things, so now He teaches us to appreciate what has been thus revealed.

3. THE HOLY SPIRIT AND THE WORK OF CHRIST.

This leads me to remark that the great end of the Holy Spirit's work *is to render effectual the work of Christ*. Seeing that the Holy Spirit, who is God in us, is the Spirit of Christ, it is natural that His purpose is to make Christ our life, our wisdom, our righteousness, our sanctification, and our redemption. The Holy Spirit will never belittle Christ. He always glorifies Him. He unfolds the glory of Christ to the aching eyes of the contrite, and reveals the whole Christ, in all the excellence of His Person, in all the beauty of His life, and in all the wonder of His redemptive work. And the Church has not yet learned all that the Holy Spirit has to teach her in this respect. She has failed to present to men a complete Christ. And the Christ she has presented to men has not been the Christ they need. Chaplains

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at the Front mourn over the utter misconception of the real Jesus in the minds of the men. There has been a too exclusive emphasis of Jesus as the Man of Sorrows, as meek, gentle, and uncomplaining, as the Rest-giver for weary hearts, as the Hope of the disappointed. And for young and virile men full of exuberant vitality, far too little has been made of the joyful, sunny Christ, of the Man who had a strange fascination for and sympathy with those on whom the religious world frowned, of the Christ who was so cheery, and so enjoyed the society "of all sorts and conditions of men" that His enemies called Him "the friend of sinners"—"A gluttonous man and a wine-bibber"; too little has been made of the courageous Christ who never knew fear, of the Man who hated hypocrisy and religious pretence more than those failings for which the Church has mainly reserved her censures, who had an amazing sympathy for the poor and the outcast; of the magnanimous Christ who with all His zeal for God made so little of any word spoken against Himself; of the

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stern Christ who drove out of His Father's House those whose only interest in religion was a source of gain ; of the born leader of men whom young men, when they got to know Him, were willing and glad to follow to the death. The Church has failed to learn what the Holy Spirit has to teach on themes like these so as to make Him glorious in the eyes of those gallant lads who have fought for us, and make them feel that He is the Brother, the Friend, the Master, the Captain that they need.

The Epistles are full of the truth that *the living Christ is in us by His Spirit*. Paul prayed for the Ephesians that " God would grant a mighty increase of strength by His Spirit in the inner man," and then he added, " May Christ dwell in your hearts by faith." To him the Spirit of God and the Spirit of Christ are interchangeable terms. " But you are not in the flesh, you are in the Spirit, since *the Spirit of God* dwells in you. Any one who does not possess the *Spirit of Christ* is none of His." And it is not until the Holy Spirit works His holy will in us that the

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work of Christ for us becomes effectual for our salvation. But when He shows us our need, and unfolds the glory of Christ as our Redeemer, then we embrace Christ as the Saviour we need; we make Him our own by faith. And then, "Of God, Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." The mystical union of the soul with Christ is not an esoteric doctrine for the few. It is a great practical truth for all believers.

"Though Christ a thousand times in Bethlehem be born
But not within thyself, thy soul will be forlorn:
The Cross of Golgotha thou lookest to in vain
Unless within thyself it be set up again."

As Paul puts it, "Do you understand that Jesus Christ is in you? Otherwise you must be failures." It is the life of Christ, the nature of Christ, the thoughts of Christ, the virtues of Christ, which the Holy Spirit communicated to believers. He moulds us after the Master's pattern. The sanctification of the believer consists in the imparting to him by the Spirit of those moral and spiritual qualities which were found in Christ.

VII

THE HOLY SPIRIT IN THE
INDIVIDUAL (*continued*)

“O Life Divine—

Poured out instead of mine—

O Sacrifice—

Who by Thy death hast paid my ransom price—

In Whom I see

The righteousness which God accepts for me.

Pour out Thyself within me now ;

Life of my life be Thou ;

As deeper in Thy death I die,

Rise Thou within and sanctify

Thy Temple—working in me to fulfil

O living Christ—Thy Father’s will.”

E. H. DIVALL.

VII

THE HOLY SPIRIT IN THE INDIVIDUAL (*continued*)¹

THE Holy Spirit's purpose in taking up His abode in the believer's heart is the production of Christian character. In the accomplishment of this, He is the active agent. Paul asserts that they (believers in Christ) are not to live and act as mere men of the world, but that they are to be "transformed by the entire renewal of their minds, so that they may learn by experience what God's will is—that will which is good, and beautiful and perfect." They must seek sanctification by the Holy Spirit, and sanctification in obedience. Sanctification is to regeneration

¹ SCRIPTURE REFERENCES.—Acts xiii. 52; Rom. v. 5, viii. 6, 11, 12, 13-15, 23, 26-27, xiv. 17, xv. 13, 19; 2 Cor. i. 22, iii. 3, v. 5; Gal. iv. 6, v. 5, 16-18, 22-23, 25-26, vi. 8; Eph. i. 13-14, 18, ii. 21, v. 18, vi. 17-18; Col. i. 8, 29; 1 Thess. i. 5-6, iv. 7-8, v. 23-24; 2 Tim. i. 7, 14; Jas. iv. 5; 1 Pet. i. 2, iv. 14; 1 John iii. 9, 23-24.

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what growth is to birth. It is the Christianizing of the Christian. In this work the Holy Spirit is the ever-present agent. He nourishes and strengthens the holy life implanted. He brings home fresh truth to the heart so that it illumines the mind and moulds the life. He turns the events of life into sanctifying influences. The glory of the Christian life is the indwelling of the Spirit of God. And the mind He creates within us is the mind of Christ. The basis of Christian sanctification is the truth that a changed nature results in a changed life. Make the nature new, and then we shall "walk in newness of life."

I. THE WARFARE WITH SIN.

The great hindrance to our becoming holy and like Christ is the power of sin in the soul, which still remains after regeneration has taken place. Hence there is unceasing battle going on within, between the forces of evil and the new impulses of the new nature. And in this spiritual warfare our

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Helper is our Comrade God. Paul says to the Galatians, "Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures, for the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined." And he goes on to remind us what some of these doings of our lower nature are—"fornication, impurity, indecency, enmity, strife, jealousy . . . and the like." "And as to these I forewarn you . . . that they who are guilty of such things will have no share in the Kingdom of God." And he exhorts us, "If we are living by the Spirit's power, let our conduct be governed by the Spirit's power."

There are few subjects more inscrutable than the union in men of body and spirit. But we are becoming increasingly aware of the amazing interaction between the two: of the wonderful influence of the spirit upon

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the body, and of the body on the spirit : and we are seeing more and more clearly that the health of the one is the health of the other. Holiness is simply the health of the whole man. The great hindrance to the sanctification of the spirit is the fact that the body is the seat of unruly passions. And the conflict between the flesh and the spirit is part of the Christian's experience as depicted in the seventh chapter of Romans. Now one of the reasons why our Comrade God comes to dwell within us is for the sanctification of the flesh, and to enable the man to keep his unruly passions under control. This must be done, if there is to be any purification of the spirit. As Paul puts it, "They that are Christ's have crucified the flesh with its affections and lusts." This means pain and agony. There is no crucifixion of the lower nature without real suffering. It is true that the functions of the body are God-given. They are not in themselves evil. They may be used in accordance with the will of God. The problem is how to use them and not to misuse

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them ; how to use them under the control of the Spirit. What the Christian has to crucify is all excess, all unruly passion. That is what defiles and degrades. Paul tells us, "Do you not know that your bodies are a sanctuary of the Holy Spirit which is within you—the Spirit which you have from God?" And again, "If any man is marring the sanctuary of God, him will God mar ; for the sanctuary of God is holy, which you all are." The thought of this is to be our great safeguard against impurity, for it should fill us with a holy fear. How terrible is "the corruption which a man reaps when he sows in the flesh!" Therefore the command is given with inexorable stringency, "Flee from fornication ; any other sin that a human being commits lies outside the body ; but he who commits fornication sins against his own body." There is no appeal for continence comparable to this. And let no man say, "It is impossible." Multitudes of chaste men have proved that false, and that this command can be obeyed. This is a

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time when this teaching needs to be uttered in trumpet tones. The body is the shrine of the Spirit of God, and because the Spirit is holy, the shrine must be holy too. "Therefore, brethren, it is not to our lower natures that we are under obligation to live by their rule ; for if you so live, death is near ; but if through being under the sway of the Spirit you are putting your old bodily habits to death, you will live."

2. THE GUEST OF THE HOLY AND THE TRUE.

The Spirit makes us holy, not merely by delivering us from the bondage of evil habits leading to death, but by implanting in us holy affections, desires, ideals, and by fostering within us certain qualities of spirit and temper, certain graces and virtues, which marked the holy character of the Lord Jesus Himself. The Holy Spirit produces in us the fruit of the Spirit. In writing to the Colossians, Paul mentions that Epaphras had informed him of "their love, which is inspired by the Spirit." And to the Galatians

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he says, "The Spirit brings a harvest of love, joy, peace : patience towards others, kindness, benevolence : good faith, meekness, self-restraint." Yet these things are the essence of true holiness ; in the exhibition of these consists "the higher life" ; and if spiritually minded men and women were unceasing in prayer to the Holy Spirit that such a harvest as this might be found in their lives, through His indwelling, and thought less of abnormal ecstasies and experiences, they would powerfully influence the world for good, and commend to others the religion of Christ.

The graces of the Christian character have ever a God-ward as well as a man-ward look. In this they differ from natural human excellences, which are of real worth and beauty, but their outflow is directed mainly towards their fellow-men. But it is not so with the new affections implanted by the Spirit of God. There God in Christ is supreme, and hence Christian experience confirms Paul's statement that "God's love for us floods our hearts through the Holy

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Spirit which has been given to us," and consequently we can say from the heart, "We love Him because He first loved us." And we should never forget the other graces which have a God-ward look, namely, joy and peace. These two are a most precious part of that lovely cluster, which in their combination form "the fruit of the Spirit." The Christian will be conscious that he is at peace with God because Christ has made peace by the blood of His cross, and therefore there is now for him "no more condemnation." And as the result of this, there will be a deep inward joy. Paul could speak of "sorrowing, yet always rejoicing," and exhort us in the glowing words, "Rejoice in the Lord at all times, and again I say rejoice."

I fear that this fruit of the Spirit is not so commonly seen in the character of Christians as it ought to be. They are thought by many to be grave, and even gloomy. More might with advantage take Bishop Hacket's motto, "Serve God and be cheerful." Few Christians seem to

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possess those "happy morning faces" which Stevenson desired. There is much seriousness at our public worship, and often there is a decorous earnestness. But why is there not more joy? There ought to be in every true Christian "joy and peace in believing in Jesus." And how attractive it is when the Christian carries sunshine with him wherever he goes! Thus it was that St. Francis and his companions drew to them the multitudes in Italy as they passed along the roads carolling their songs of Christian joy. It has been my lot to go each day into the room of an aged saint and bid her good morning. As soon as it is light, it has been her custom to get "her books," namely, her Bible and her hymn-book. And many a time have I seen on her face such a light as never shone on sea or land, transfiguring her countenance with heavenly beauty, because of the peace and joy within. And the beauty faded not from her face with the advancing day, but remained, so that many remarked on it. But I knew whence it came. If more Christians were like this, many would

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seek to learn their secret, for the world is very hungry for peace and joy.

There are, no doubt, perils in regard to religious emotion, but we stifle it too much. When the emotion is real, it ought to be expressed, and not crushed down. And how better can Christian joy be expressed than in Christian song? Says Paul, "We are to shun excess in wine, but we are to drink deeply of God's Spirit. And as the result there will be a spiritual exuberance which will express itself in psalms, and hymns, and spiritual songs." And here it may be pointed out that we have no right to pick and choose among the various elements which compose "the fruit of the Spirit." They are a perfect combination, when the cluster is complete, but the absence of any one mars the beauty of the whole. It is well for a man to have love, joy, peace. But what if he be lacking in kindness or benevolence? I have known more than one instance of the beauty and influence of Christian character being marred simply by stinginess! There are too many one-sided

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Christians. Like Ephraim, they are "as a cake not turned." We should aim at a harmonious Christian life, undisfigured by any grievous blank or blemish.

3. THE NEED OF USING THE GIFT.

It cannot be too clearly emphasized that the possession of the abiding Spirit in the believer is not a spiritual luxury for his own enrichment and enjoyment merely. It is a spring of living water in the soul ; but it must have an outflow, or it will become stagnant and dry up. It must flow forth in deeds of love, and in acts of willing service for the good of others. As we have freely received, so we must freely give. There is an essential diffusiveness in the life of Christ. If the Spirit be in us, the mystic river will begin to flow out from us. If we are foolish enough to put barriers in the way or attempt to dam it up, it will be to our loss. For the Spirit will be withdrawn. The living water will become stagnant. But when we allow the river its natural outflow, wherever it

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comes it will bring life and fruitfulness, and cause the desert once more to blossom as the rose.

The solemn thing to remember is that if we do not use the power we have through our possession of the indwelling Spirit, it will be withdrawn. We must use it, or lose it. You may have noticed that each servant in the Parable of the Pounds received the same amount. This is the gift of the Holy Spirit which is common to every believer. But in the Parable of the Talents the sums bestowed vary, indicating the great differences in the endowments bestowed. But all have the Holy Spirit. This alone conveys the power needed for service, and with the power thus given comes a new responsibility. If we have a power given for the saving of men's lives, is it not criminal not to use that? The slothful servant was afraid of the responsibility and shirked it. And you know what befell him. Our capacity for serving God is not to be measured by our own natural abilities, but by the Divine power entrusted to us for use. And see what

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great things the humblest believer may do when using that power! Two men stand out conspicuously in the nineteenth century as having accomplished much for the Kingdom of God—the one was Spurgeon, the greatest of evangelical preachers, the other was Lord Shaftesbury, the pioneer of Social Christianity. The one was converted by an unlettered cobbler, the other owed his salvation to his nurse. When you consider what these humble believers accomplished by winning these two men for Christ, keeping in view the multitudes who were and are being blessed by their beneficent labours, you see the great possibilities of the trust committed to each one of us, would we but use it. It is very solemn the condemnation of *idleness* in the Parable, “Thou wicked and slothful servant.” His wickedness consisted in his sloth. Let us remember that the possession of this gift implies the equipment needed for fruitful service, and woe be to the man who fails to use it! There are varieties of talents, but the same Spirit; varieties of service, but the same

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Lord ; varieties of effects, but the same God, who is everything in every one. Each receives his manifestation of His Spirit for the common good. But all these effects are produced by one and the same Spirit, apportioning them severally to each individual as he pleases. Let each one of us daily ask, "Lord, show me Thy gift of the Spirit to me that I may use it for Thee !"

4. THE PLEDGE OF SUCCESS.

This is found in being "filled with the Spirit." God claims the whole man—body, soul, and spirit—for Himself, in order that He may fill him with Himself. And so the command is given to all, "Be filled with the Spirit." As has already been stated, the Spirit is not given to us apart from Christ. Nor can we have the fulness of the Spirit without a spiritual apprehension of the fulness of Christ. It is not enough to know Christ as Prophet and Teacher, we must know Him also as Saviour and Redeemer, as Lord and King. The doctrines of grace,

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as they are interwoven with the sublime realities of the Person and work of Christ, produce in the soul that evangelical humility which makes room for the incoming of the Spirit in His fulness. When self dies, the Spirit reigns within. Christ Himself was filled with the Spirit. So at Pentecost were the disciples. "They were all filled with the Holy Ghost." Frequent references to this are made in the Acts of the Apostles. The command given by Paul to the Ephesians, from the tense used, suggests an experience both present and continuous. Every believer has the Spirit, but certainly every believer is not "filled with the Spirit," and that we must aim at attaining. The fulness of the Spirit is the Divine remedy for the low level of Christian living which is all too common, and also for the comparative impotence of the Church. The whole mind of the Church should be concentrated on experiencing this fulness of the Spirit. This is a higher spiritual stage than "being born of the Spirit." Egypt always has its Nile. But it is the overflow of the Nile which

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secures her fertility. Every Christian has the Spirit. But it is "the fulness of the Spirit" that renders him "fruitful in every good word and work." How are we to obtain this highest boon of Heaven? There must be on our part a full surrender to God. We must open every chamber in our souls to the Divine indwelling. We must be ready that God shall be dominant in every phase and department of our life. Not all are willing for this. Most of us have chambers of the soul locked against Christ. While that is so, we cannot be "filled with the Spirit." When Mahmoud, one of the conquerors of India, entered one of the Hindu temples, he was besought to spare an idol regarded as specially sacred. He at once cut it down with his sword. And from the shattered head there poured forth a shimmering shower of diamonds of incalculable value. It is when we strike down all the idols of the soul that the wealth of the Spirit for us is revealed. The "fulness of the Spirit" implies much prayer and communion with God. "If ye, being evil,

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know how to give good gifts unto your children, how much more will your Father give the Holy Spirit to them that ask Him ? ” There must be continuous asking in the spirit of faith and receptivity. It is “ by faith that we receive the promise of the Spirit.”

5. THE SPIRIT AND PRAYER.

Avoiding all mechanical conceptions in connection with the presence and work of the Holy Spirit in our souls, we shall not imagine that we have the Spirit in the sense that we have a sum of money in a box, which will remain there till we take it out. We may venture to affirm that even as a tropical plant could not live if transplanted to Arctic snows, so the Holy Spirit of God can only live and work in a congenial atmosphere, and that He cannot and will not continue to work in an atmosphere of coldness, worldliness, or wilful sin. There is only one way by which to retain the presence of God in the soul, and that is by prayer. In this also, as in all connected

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with the spiritual life, the Holy Spirit is our Helper. As the Apostle reminds us, "The Spirit assists us in our weakness ; for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words, and He who searches the human heart knows what is the mind of the Spirit, since the Spirit pleads before God for the Saints." He tells us too that it is "by the one Spirit that we enjoy access to the Father." Prayer without the Holy Spirit is not true prayer. There is as much difference between true prayer and formal prayer as between real and artificial fruit. If we do not pray in the Holy Spirit, we do not pray at all, and our prayers "never to Heaven go." True prayer goes to God, but it also comes from God. God only answers prayers inspired by Himself. It is the Holy Spirit who inspires true prayers in our hearts. Prayer is partly the act of man, and partly the act of the Holy Spirit. It is a delicate and difficult matter how to relate the activities of our moral and spiritual nature, and how to distinguish between them.

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We may gain some insight into this in the matter of prayer. The believer knows by experience that, when on the Mount of Communion, his own personality seems at times to dwindle to a vanishing point, while the Intercessor breathes forth heavenly thoughts and holy aspirations, and God answers by flooding the soul with light, and love, and power. This is the mystic communion of Saints with Heaven, and here the work of the Holy Spirit and the activity of our own moral and spiritual nature when at its highest commingle in heavenly harmony, and flood the soul with grace. And this is needed for the continuance and increase of the spiritual life within. Without such prayer, the life dwindles and dies. Do we attach sufficient importance to this in our scheme of life? The masters of the spiritual life have all recognized it, and acted on it. Luther used to say, "I am so busy at present that I cannot get on without three or four hours of prayer." A friend of mine told me that he knew a family with whom a very distinguished Cardinal stayed when in Italy

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a few years ago. They said the Cardinal's day was unusual. He rose at four, and at five his chaplain, who was also his secretary, had to be with him for the transaction of business and correspondence. This went on till half-past eight, when he breakfasted. At half-past nine he retired to his room, and the chaplain said that from then till twelve o'clock his Eminence spent the time in devotion, principally on his knees. When my friend asked, "But don't you find that in the days of great pressure of work this arrangement must be set aside?" his reply was, "It is never set aside for anything. His Eminence believes that *it is on his knees that things are done which really matter.*" This is how one of the busiest and most influential men in our time spends the best hours of each day. There is something here for Protestants to ponder.

Finally, this indwelling of the Holy Spirit in our hearts is *God's pledge and guarantee to us of eternal life.* As Paul joyfully puts it, "It is God who consecrated me, who stamped me with His seal, and gave me the Spirit as

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a pledge in my heart." Looking forward to the mystery of death, and the laying aside of this our mortal tent, he says, "I am prepared for this change by God, who has given me the Spirit as its pledge and instalment." And he prays that "the God of our Lord Jesus Christ, the glorious Father, may grant you the spirit of wisdom and revelation by the knowledge of Himself, illuminating the eyes of your heart, so that you can understand the hope to which He calls us, the Wealth of His glorious heritage in the Saints." From these glowing words we can understand what an aged saint once said, when he was dying, to a friend who called to see him, and inquired whether he had a hope of heaven. His startling reply was, "I have been living there for years." He had drunk in the Spirit of the Apostle's words, and had verified them in his own experience. And this is what we all may do. The Spirit is now the guarantee of our everlasting felicity. To dwell for ever with God is the natural consummation of enjoying His indwelling here. We should appropriate

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for ourselves the great words, "Thus you are strangers and foreigners no longer ; you share the membership of the saints ; you belong to God's own household ; you are a building that rests on the apostles and prophets as its foundation, with Jesus Christ as its Chief Corner Stone : in Him the whole structure is welded together, and rises into a sacred temple in the Lord, and in Him you are yourselves built into this to form a habitation for God in the Spirit."

VIII

SINS AGAINST THE HOLY SPIRIT

“Ah, Lord, we all have pierced Thee! Wilt Thou
be

Wroth with us all to slay us all?

Nay, Lord, be this thing far from Thee and me;

By whom should we arise, for we are small,

By whom if not by *Thee*?

Lord, if of us who pierced Thee Thou spare one,

Spare yet one more to love Thy Face,

And yet another of poor souls undone,

Another and another—God of Grace

Let mercy overrun.”

CHRISTINA G. ROSETTI.

VIII

SINS AGAINST THE HOLY SPIRIT¹

FROM the preceding studies we have seen how great a place the Holy Spirit occupies in the teaching of the New Testament, and in the experience of the first Christians. How very different is the place He occupies in the thoughts and in the experience of the average Christian to-day ! Perhaps this is the explanation of much of the superficiality and much of the impotence of our modern Christianity. It was a familiar cry recently in theology, "Back to Christ !" To that we have much reason to add, "Back to the Holy Spirit !"

When we consider how conspicuous is His work in our salvation, that it is He who regenerates us, illumines our minds, enables

¹ SCRIPTURE REFERENCES.—Gen. vi. 3 ; Matt. xii. 32 ; Mark iii. 28-30 ; Acts v. 3, 9, vii. 51, viii. 18-24 ; Eph. iv. 30 ; 1 Thess. v. 19 ; Heb. x. 29.

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us to embrace Jesus Christ, unites us to Him, completes His work for us, teaches us, guides us, inspires us, moulds us, makes us holy, and fits us for the inheritance of the saints in light ; when we remember that He is Christ's own continued Presence in the Church and in our hearts, our Comrade God who abides with us for ever ; when we reflect that in Him alone resides the power needful to equip us not merely for the tasks and duties of each day, but to combat and solve successfully the tremendous problems that await the Church in the future, it is indeed strange that He occupies so comparatively small a place in the thoughts and desires and aspirations of believers to-day. We must restore the Holy Spirit to the place He occupied in the New Testament Church ; then, and then only, can it be with us "as it was with them at the beginning." Here is our Divine Comrade and Ally come to give us the victory in the great war with sin in our own souls and in the world. Surely it is madness on our part to ignore Him, to be ignorant of what He is doing and will do, or

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to regard Him with suspicion, or coldness, or shrinking, or unbelief. Surely we ought to stir up our souls to utter an oft-repeated prayer, "Come, Holy Spirit! come and work in us and for us in Thine Almighty Power, for without Thee we are nothing and can do nothing."

I. A WRONG ATTITUDE.

There are devout religious people who undervalue this Comrade God, this abiding Helper, because they are living on the wrong side of Pentecost. Their attitude is very largely that of Old Testament believers, or at least of the disciples of Jesus before Pentecost. They cannot say with the Ephesian Christians, "We have not even heard of His existence." For they have heard of the Holy Spirit. But He does not occupy His fitting place in their thoughts, affections, life, and work. He is not consciously a living Power in their lives. They desire to do the Will of God, and to obey the teaching of Christ, and, they say, "they do their best"; but they are often sorrow-

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ful, because their religion has so little growth, and their service so little fruit. How can any intelligent reader of the New Testament fail to see that after Pentecost *a new Power* came into the Church for holy living and fruitful service, and that the holiness and power made manifest in the lives of the first believers is all due to the Holy Spirit of God? Pentecost was the inauguration of the Dispensation of the Spirit which continues to this day, and is to abide. And the weakness of much of our modern Christianity is that we have too much ignored, and set at naught, the power He means us to use.

There are Christians who, even yet, do not seem to realize that the Holy Spirit of God is the birthright of every believer. They have the indwelling Spirit, yet they ignore Him. They are like a man living in penury, while in a secret drawer in the old cabinet in his room is a will, which if he knew of it and fetched it out, would at once place him in possession of vast wealth. The document is within his reach, but he does

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not know that it is there. So he lives and dies in poverty. May God open the eyes of every believer to realize that the Holy Spirit is within him, and that in Him he has the fountain of inward holiness, the spring of growth, the secret of fruitfulness, the talisman of power, which will enable him to do great things for God, and that this our Comrade God is waiting and eager to be made use of.

There are various passages which indicate the mistaken or definitely sinful attitude which both believers and unbelievers take up in regard to the Holy Spirit, our Comrade God.

2. CERTAIN CULPABLE ACTS.

(a) *Grieving the Spirit*.—Paul in his letter to the Ephesians says, “Grieve not the Holy Spirit of God.” Many are doing this, some unwittingly. You may anger a stranger by treating him slightly. You can grieve only one who loves you. And the Holy Spirit is Holy Love. The meaning of the text seems to be, “Do not give pain to one

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who so loves you." Many a young man has turned from terrible temptation when the thought came home, "That would break my mother's heart." So it has pleased God to put before us a similar consideration, "Grieve not the Holy Spirit of God." We may grieve the Spirit by insincerity and falsehood, for He is the Spirit of truth. All injustice and dishonesty is hateful to Him. He is grieved at all falsehood in word or deed, at all insincerity on the part of Christians towards one another, at all fear of truth, at all economy of truth, at all evasion, at all pretence. We may grieve Him by malice and unkindness, for He is the Spirit of Love. How it must grieve Him as He accompanies us through the day to witness our storms of passion, or words of unkindness, our peevishness, our jealousy. By Him we have been sealed unto the day of redemption, and this is His mark of ownership. Surely, then, we shall no longer in ways such as these grieve Him who so tenderly loves us, and who wants to do so much for us.

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(b) *Resisting the Holy Spirit.*—Stephen said to the members of the Sanhedrin, “You do always resist the Holy Spirit.” When are we in danger of acting thus? If you have not yet yielded to Christ, you are certainly doing so. For His whole aim and purpose has been all through your life to bring you into living union with Christ. Have you hardened your heart? Have you put off the decisive act to a more convenient season? All that means resisting the Holy Spirit. But Christians also resist Him. Suppose the Spirit wants to lead you to a more consecrated life, to a life of much more active and definite Christian service, and you hang back and prefer your present easy-going ways, what are you doing but resisting the Holy Spirit? Only they who are “led by the Spirit” are the sons of God. But what if we decline to follow where He leads? Are we not then resisting Him?

(c) *Quenching the Spirit.*—The Apostle, in his letter to the Thessalonians, speaks of “quenching the Spirit.” In this figure the

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Holy Spirit is likened to a fire, and we are exhorted not to put it out. How do you quench a fire? There are more ways than one of doing so. You may refuse or neglect to put any fuel on, and then it will gradually die down and go out. And if you neglect the Word of God, and prayer, and the other means of grace, you provide the Spirit with nothing on which to work, and His light dies out in the soul. Or you may put out a fire by putting on what will not burn—bad coal or damp wood. So if you fill your soul with earthly things, with worldly interests and ambitions, or if you constantly harbour thoughts of sin or unbelief, the fire of the Spirit within the soul will gradually flicker out. It cannot live on such as these. Or you may put out a fire by pouring water on it. So you may put out the holy fire in the soul by deliberately harbouring sinful purposes, or by wilfully going on in sin. Then whatever work of grace may have been begun in the heart, whatever holy aspirations may have been awakened, will certainly disappear and cease to be. And when the fire

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is extinguished in the heart, what is left ? Nothing but ashes, and you can make nothing of them. So when the flame of the Spirit is quenched in a human soul, only the ashes of a nature remain which seem to be no longer susceptible of spiritual life, or open to spiritual impressions. It is a terrible thing to quench the fire of God's Holy Spirit.

(d) *Insulting the Spirit*.—The author of the Epistle to the Hebrews says, “Of how much sorer punishment, suppose ye, shall he be thought worthy who hath done despite to (or insulted) the Spirit of Grace ?” When are we in danger of doing so ? When we make light of the Spirit's work, and imagine that we may know all there is to know about Christ, or that we may follow and serve Him in our own strength, without the aid of the Spirit. And do we not do so when we presume to do God's work without the aid of God's Spirit, and suppose that we can accomplish all that is needed by tact, insight, earnestness, and the power of human sympathy ? These can do much, and are all

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required. But without the aid of the Spirit, not one human soul can ever be quickened into newness of life. And are we not in danger of this sin when we dismiss all thoughts of the Spirit from our minds, as if this were something too mysterious to be intelligible, or too transcendental to be understood by ordinary practical folk? We have no more right to ignore what took place on the first Whitsunday than that which occurred on the first Christmas Day. On this last, the Saviour of the world was born, and on the former the Dispensation of the Spirit began. We may not ignore, despise, or insult Him without injury and loss to ourselves.

3. IN THE GRIP OF ETERNAL SIN.

There is no more appalling verse in Scripture than that in St. Mark's Gospel which says, "But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." This is known as the Unpardonable Sin, and strikes

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the imagination with horror. The expression is unfortunate and misleading, for, as we shall see, it is never one isolated act of transgression, however dark, heinous, or flagrant. There have been hideous and horrible and revolting deeds done under the sun, so loathsome that they do not bear talking about. But no one sin is so heinous as to exhaust the virtue that flows from the Cross of Christ, nor is any single sin unpardonable. What Christ was speaking of was not one isolated act, but a persistent, continuous course of sinning, culminating at last in a state of mind which places a man irrevocably outside the Divine mercy to the grief of the Divine Love. The proper translation of the verse is, "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is in the grip of (or is guilty of) eternal sin, because they said He hath an unclean Spirit." These are the words of Jesus, and note the close and intimate relation between Himself and the Holy Spirit. The blasphemy was against Him, because they said He had an unclean

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Spirit, yet it is called blasphemy against the Holy Spirit. The Pharisees had committed this sin by taking up a certain attitude towards Jesus Christ. They had reached this awful state of mind—that they hated Christ because of His goodness. They hated Him because He rebuked their formalism, their greed, their pride, and their hypocrisy, and though they knew He was right and they were wrong, yet they silenced the protests of their consciences and hated the Truth because He spoke the truth to them. One could have understood an attitude of doubt and misgiving in regard to Christ on their part; He was so different a Messiah from what they had been trained to expect. There may be this doubt and this hesitancy now, for the mysteries are great. This is not to commit the sin referred to here. There may even be an attitude towards Christ of convinced rejection of His claims on the part of a man anxious to adhere to the truth in so far as he understands it. There is an honest disbelief in Christ. But this is not committing this sin. Jesus says

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in His magnanimous way, "Whosoever shall speak a word against the Son of Man, it shall be forgiven him." Even in regard to the howling mob who rejoiced in His death He cried, "Father, forgive them, for they know not what they do." They sinned in ignorance. But this sin is something quite different. It is the consciously and deliberately setting oneself against what one knows to be right. It is a persistent sinning against the inner light of conscience through which the Spirit of God works. It is doing so without compunction, remorse, or shame. It is wilfully rejecting, maliciously perverting, persistently opposing what one knows in one's heart to be true. This is the sin which cannot be forgiven. And why? Not because the mercy of God is outrun. So long as there is penitence, there will certainly be forgiveness by a God who delighteth in mercy. But when a man is in the grip of eternal sin, he is in a condition of hard and scoffing callousness, he is in a region of utter impenitence. For he has said, "Evil, be thou my good." And the grip

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of this sin grows ever stronger. And after a certain stage is reached, he can no longer be forgiven, because he can no longer repent.

4. THE TRUE ATTITUDE TO THE HOLY SPIRIT.

Such are some of the mistaken, dangerous, sinful attitudes which men may take up in regard to the Spirit of God. May God keep us from every one of them ! When one reflects how patient, how tender, how loving the Holy Spirit of God is ; when one considers what our Comrade God has come for, to be with us in the great conflict, to regenerate us, to strengthen us, to guide us, to encourage us, to make us more than conquerors at last, surely none of us can ever act towards Him thus. The true attitude towards Him may be summed up in one word. It is *docility*, the willingness to be taught by Him. Jesus has promised, "He will guide you into all truth." There are some whose experience of spiritual change is

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sudden. The light flashes on the soul in a moment. But with most it is not so; the light dawns gradually as the daylight comes. The idea of guidance is of a gradual process. We place ourselves at the disposal daily of the Spirit of God, and He leads us on step by step. One thing after another becomes clear. It is beautiful to see this process taking place in a human spirit, one peak slowly climbed and won after another, one truth after another being appreciated, till at last the soul cries, after long quest, "Thou hast set me in a large room. Thou hast set my feet on a Rock, and established my goings." We may well believe that this being led by the Spirit does not end with this life. There will be wonderful new discoveries within the veil. For the realm of truth can never be fully explored. We all know only a small arc of the great circle. Let us not be impatient, but wait for the dawning of a clearer day when the shadows shall depart, and all the mists of time. If only we be docile, the Spirit will guide us unto all truth. And there is this encourage-

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ment, "He that doeth truth cometh to the light." The sincere, honest, upright soul cannot finally be left in darkness, but cometh ever nearer to the perfect radiance of the nightless day.

And we must honour the Spirit in our daily life. He must be more to us than He has ever been. Consciously we must look to Him for aid each day. And we must honour Him in all our work. Without Him we can effect nothing for God. That we may be vessels meet for the Master's use, we must be empty of self, and filled with the Spirit. This means the supremacy of Christ in the soul. And the promise is a definite one, "He giveth the Holy Spirit to them that ask Him." If there be this constant self-emptying, and constant asking, and full surrender, then we may be sure that ultimately we shall be "filled with all the fulness of God."

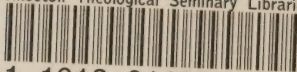
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